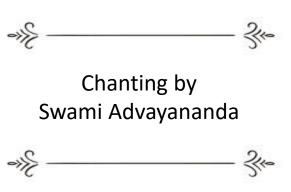
APAROKSHANUBUTI







Volume 3

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Verse 70 – 74:

2nd Line repeated – 5 verses.

Verse 70 :



सर्पत्वेन यथा रज्जुः रजतत्वेन शुक्तिका। विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥७०॥

sarpatvena yathā rajjuḥ rajatatvena śuktikā, vinirnītā vimūdhena dehatvena tathātmatā. (70)

A piece of rope is mistaken for a serpent; a piece of shell is misunderstood to be silver, so too the ignorant wrongly understands the Atman as the body. [Verse 70]

a) Vinirnita Vimudhena Dehatvena Tathatmata:

- I Atma Consciousness is misconceived, mistaken as Matter inert body by confused, deluded people.
- Spirit is difficult to accept, intellectual conviction not easy, and then assimilation more difficult.
- Hence, 3 processes introduced in teaching Sravanam, Mananam, Nidhidhyasanam.

American writer: Wayne Dyer

- You are not a human being looking for a spiritual experience.
- You are a spiritual being incidentally having human experiences.
- **Spiritual being = Consciousness.**
- **Job of ignorance / Maya:**

Shifting from Real to Unreal.

- I look at myself first as human being and look for spiritual experience.
- Then spiritual experience becomes temporary experience.
- Spirituality is my being, nature, no need to look for it, just claim and discard mind, body and world.
- I am Consciousness, incidentally having material body.
- 1st Line Example.

b) Sarpatvena Yatha Rajjuh:

Just as Rope mistaken as snake.

c) Rajatatvena Suktika:

Shell on beach misunderstood as silver coin

Verse 71:

घटत्वेन यथा पृथ्वी पटत्वेनेव तन्तवः। विनिर्णीता विमूढेन देहत्वेन तथात्मता॥७१॥

ghaṭatvena yathā pṛthvī paṭatvenaiva tantavaḥ, vinirṇītā vimūḍhena dehatvena tathātmatā. (71)

Just as mud is understood to be pot, threads are mistaken for cloth, so too the ignorant has mistaken the Atman as the body. [Verse 71]

a) Ghatatvena Yatha Prithvi:

Just as Mud is understood as Pot.

b) Patatvenaiva Tantavah:

- Just as threads or cotton are mistaken for cloth, towel, Veshti.
- I take Consciousness as the Body.

Verse 72: •

कनकं कुण्डलत्वेन तरङ्गत्वेन वै जलम्। विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥७२॥

kanakam kuṇḍalatvena tarangatvena vai jalam, vinirṇītā vimūḍhena dehatvena tathātmatā. (72)

Gold is mistaken for an ear-ring; water of the ocean is perceived as waves, so too the ignorant has mistaken the Atman as the body. [Verse 72]

a) Kanakam Kundalatvena:

Gold is mistaken as Ring, Bangle, chain.

b) Tarangatvena Vai Jalam:

- Water of Ocean perceived as Waves.
- Consciousness is mistaken as Body.

Verse 73:

पुरुषत्वेन वे स्थाणुर्जलत्वेन मरीचिका। विनिर्णीता विमूढेन देहत्वेन तथात्मता॥७३॥

puruṣatvena vai sthāṇurjalatvena marīcikā, vinirṇītā vimūḍhena dehatvena tathātmatā. (73)

A post is mistaken for a person; sand of the desert is considered to be mirage waters, so too the ignorant has mistaken the Atman to be the body. [Verse 73]

a) Purusatvena Vai Sthanuh:

- Post mistaken as person (or)
- Stump of tree mistaken as Ghost.

b) Jalatvena Marichika:

- Desert dry land is mistaken as Mirage water.
- Ignorant mistake Atman to be the Body.

Verse 74:



गृहत्वेनेव काष्ठानि खड्गत्वेनेव लोहता। विनिर्णीता विमूढेन देहत्वेन तथात्मता॥७४॥

gṛhatvenaiva kāṣṭhāni khaḍgatvenaiva lohatā, vinirṇītā vimūḍhena dehatvena tathātmatā. (74)

A heap of timber is considered as a house; a piece of steel is understood to be a sword, so too the Atman is mistaken to be the body by the ignorant. [Verse 74]

a) Grhatvenaiva Kasthani:

Just as a heap of Timber is considered as House, window, ceiling.

b) Khadgatvenaiva Lohata:

- Iron metal is mistaken as a sword.
- Atma mistaken as Anatma.

Verse 75:

यथा वृक्षविपर्यासो जलाद्भवति कस्यचित्। तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥७५॥

yathā vṛkṣaviparyāso jalādbhavati kasyacit, tadvadātmani dehatvam paśyatyajñānayogataḥ. (75)

[Just as one sees the inverted image of trees in water, so also ignorant persons entertain the idea of body in the Self due to ignorance. [Verse 75]

a) Yatha Vrksaviparyasah, Jaladhbhavati Kasyachit:

- Just as trees standing in front of a lake due to water are perceived upside down.
- Viparyataha Conversion Reversal process takes place because of Jalam.
- Because of Maya, Agyanam, Atma reversed.
- Chetanam appears as Achetanam.
- Nirvikaram appears as Savikaram.
- Nirgunam appears as Sagunam.
- Niravyayam appears as Savavyayam.
- Spirit, Matter, diagonally opposite, unbelievable, unconvincing, consciousness appears as Matter = Viparyasa.

Science	Vedanta
Matter appears to be conscious	Consciousness appears as matter

- What is greater Maya or Brahman?
- Viparyaya Mistake not close but opposite.
- Trees seen upside down Because of water.
- Kasyachit For somebody.

b) Tadvadatmani Dehatvam Pasyatyajnana Yogatah:

- Ignorant instead of seeing material body in Atma, see Atma in Material body.
- Powerful line repeated in 12 verses Verse 75 86.
- Consciousness seen as Material Body, reversal takes place.

Verse 76 :

पोतेन गच्छतः पुंसः सर्वं भातीव चञ्चलम् । तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥७६॥

potena gacchataḥ puṁsaḥ sarvaṁ bhātīva cañcalam, tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (76)

Just as to a man who is travelling in a boat everything appears to be in motion, so too does a person on account of his spiritual ignorance, perceive the Atman as the body. [Verse 76]

All examples are for reversal of vision.

a) Potena Gachhatah Pumsah:

Potena=boat, Just as to a man who is travelling in a boat.

b) Sarvam Canchalam Bhati:

Everything appears to be in motion.

c) Tadvadatmani Dehatvam Pasyat Yajnana Yogatah:

 So too does a person, on account of his spiritual ignorance, perceive the Atman as the Body.

Our Experience :

Viparyasa.

Movement	Aberration
 Belongs to person on the boat. Person on the train moves. Earth moving, rotating fast. Savikara body, matter moving from USA to Singapore. 	 Trees, people on the shore are moving. Chennai has come. Motion of train / boat attributed to motionless shore / Chennai. Sun rising moving, setting violently every day. Nirvikara motionless spirit, Atma is moving.

• Bhagavan has given so many minor Bramas to understand major Brama of Sarvareshvara.

Verse 77:

पीतत्वं हि यथा शुभ्रे दोषाद्भवति कस्यचित्। तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥७७॥

pītatvam hi yathā śubhre doṣādbhavati kasyacit, tadvadātmani dehatvam paśyatyajñānayogataḥ. (77)

Just as to an individual who has a defect (suffering from jaundice), white objects appear to be yellow in colour, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 77]

a) Pitatvam Hi Yatha Subhre:

• Person with defective eyes, colour blind, sees yellow as white. We think it as mistake in the object.

b) Dosat Bhavati Kasyacit:

Guru Stotram:

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

ajnana timirandhasya jnanaanjanashalaakaaya chakshurunmilitam yena tasmai sri gurave namaha

He who removes darkness of ignorance of the blinded (un-enlightened) by applying the ointment(medicine) of (Spiritual) knowledge. He Who opens the eyes, salutations unto that holy Guru.

- Vedantic study like eye surgery.
- Guru has "Tat Tvam Asi" Jnanam.
- We can correct our ignorance with Knowledge and see truth of Atman.

Verse 78:



चक्षुभ्यां भ्रमशीलाभ्यां सर्वं भाति भ्रमात्मकम्। तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥७८॥

cakṣurbhyām bhramaśīlābhyām sarvam bhāti bhramātmakam, tadvadātmani dehatvam paśyatyajñānayogataḥ. (78)

To a person who has defective eyes, everything that he sees appears to be defective. So too does a person on account of his spiritual ignorance, perceive the Atman as the body. [Verse 78]

a) Brahma Silabhyam Chaksurbhyam:

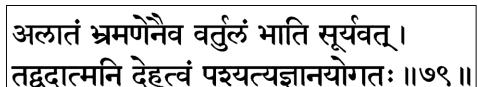
Person with defect in eyes has vertigo.

b) Sarvam Brahmatmakam Bhati:

Sees everything going around.

Example: Drunkard

- Everything going around, house will also come, why you want to take me home.
- Everything seems to be changing in motionless Atma due to ignorance.



alātam bhramaņenaiva vartulam bhāti sūryavat, tadvadātmani dehatvam paśyatyajñānayogataḥ. (79)

Just as a firebrand on being rotated appears to be circular like the sun, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 79]

- Mandukya Upanishad Alata Firebrand example.
- Anything with fire in the end = Torch.

Example:

- Agarbatti rotated in dark room forms a circle.
- Due to motion bright circular disc appears like Surya because of whirling.

a) Alatam Bhramanen Iva Vartulam Bhati Suryavatu:

Firebrand on being rotated appears circular like Sun.

b) Tadvadatmani Dehatvam Pasyatyajnanayogatah:

In the same way, Atma appears as the Body.

Verse 80 :

महत्त्वे सर्ववस्तूनामणुत्वं ह्यतिदूरतः। तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥८०॥

mahattve sarvavastūnāmaņutvam hyatidūrataḥ, tadvadātmani dehatvam paśyatyajñānayogataḥ. (80)

Just as all things of large dimension and magnitude appear to be very small and insignificant due to great distances, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 80]

Stars bigger than Sun appear small.

Example: We sing

- Twinkle Twinkle Little Star.
- Example of Viparyasa, Reversal, Big seen as small.
- Light beam takes 1000 years to reach us, Star non-existent now.
- Perception need not be valid.

a) Mahattve Sarva Vastunam:

Just as large things appear small.

b) Anutvam Hyatiduratah:

Atomic, small, insignificant, due to great distance.

c) Atma appears as body:

Perception valid for Vyavahara, not for truth.

- For truth come to Shastra.
- Misleading, more than right vision.

Example:

- Use sunrise for Vyavahara as Vyavaharika Satyam (Relative truth).
- Know Paramartika Satyam, absolute truth through Shastram.

Veda:

- Where Perception and logic fails, in such case only come to Shastra.
- Having come to Veda, don't try to validate through scientific experiments.
- Science is defective, hence come to Shastra.
- Shastra relied upon for knowing truth.
- For transaction, rely upon Pratyaksha, science, Anumana.

Verse 81 :

सूक्ष्मत्वे सर्ववस्तूनां स्थूलत्वं चोपनेत्रतः। तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥८१॥

sūkṣmatve sarvavastūnām sthūlatvam copanetrataḥ, tadvadātmani dehatvam paśyatyajñānayogataḥ. (81)

Just as tiny objects when viewed through lenses (microscope) would appear enlarged and magnified to our vision, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 81]

- Other way around also.
- Small one appears big because of magnifying lens (Upanetram).
- Electroscope magnifies bacteria 1000 fold, Viparyasa.
- Sukshma Chaitanyam because of Maya, Agyanam, magnifying glass appears as Sthula Dravyam.

Mandukya Upanishad: Karika

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः । कल्पिता एव ते सर्वे विशेषस्त्विन्द्रयान्तरे ॥ १५ ॥ avyaktā eva ye'ntastu sphuṭā eva ca ye bahiḥ | kalpitā eva te sarve viśeṣastvindriyāntare || 15 ||

The subjective imaginations that exist only within the mind, known as the unmanifest, as well as those that exist in the outer world, in a manifest form as perceived objects, are both mere imaginations. The only difference between them is in the sense organs by means of which the outer world is seemingly cognised. [Chapter 2 – Verse 15]

- We are seeing in this form because of a set of sense organs.
- If fitted with Animals sense organs will be better hearing, seeing power.
- If eyes are like magnifying lens, 3 storey building will appear like 300 storey.
- Knowledge is a fact, relative to sense organs we possess.
- Some have high sugar, low B.P. as normal, nature.
- No objective norm, fact, in Relative Reality.
- No Guarantee that it is objective truth.
- Human intellect, sense organs limited.

Shastram Eva Pramanam:

When Pratyaksha and Anumana fails.

Verse 82 :

काचभूमो जलत्वं वा जलभूमो हि काचता। तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥८२॥

kācabhūmau jalatvam vā jalabhūmau hi kācatā, tadvadātmani dehatvam paśyatyajñānayogataḥ. (82)

Just as a sheet of glass is mistaken for a sheet of water and often a spread of water is mistaken for a sheet of glass, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 82]

a) Kacabhumau Jalatvam:

Glassy surface, colourless, reflecting surface mistaken as water.

b) Jalabhumau Hi Kachata:

- Motionless water surface appears as glass.
- In Himalayas, surface of water looks like glass when ice crystals are formed on it.

Verse 83 :

यद्वद्रभो मणित्वं हि मणो वा विह्नता पुमान्। तद्वदात्मिन देहत्वं पश्यत्यज्ञानयोगतः॥८३॥

yadvadagnau maņitvam hi manau vā vahnitā pumān, tadvadātmani dehatvam pasyatyajñānayogataḥ. (83)

Just as fire is misunderstood as a jewel, and a bright jewel as a glowing cinder, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 83]

a) Yadvad Agnau Manitvam Hi:

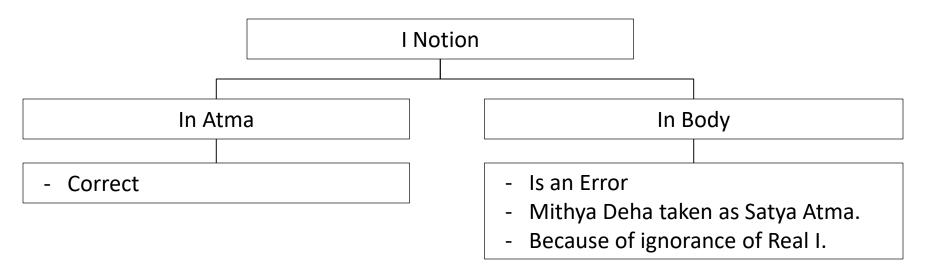
Spark of fire at night from distance appears like shining gem, lustrous gem.

b) Manau Va Vahnitam Puman:

- Sparkling gem appears as spark of fire.
- Similarly, body is merely an object of awareness, consciousness. The subject is Pure Consciousness alone.

Revision:

Atma	Anatma – World – Body - Mind
- Real - Satyam	Mithya being provedIn verse 75 – 86 (12 Verses)



2nd Line common:

Tadvat Atmani, Pasyatyajnana Yogatah:

- Deluded understand Atman to be the Body.
- Agyana Yoga Agyana Sambandha, not Karma Yoga Bhakti Yoga Ashtanga Yoga to be followed here.
- Jiva is afflicted, associated with ignorance, Mula Avidya.
- Dehatma Buddhi is an error.
- To show possibilities of error, sunrise, flat earth, blue sky, small star, moving clouds taken.

Verse 84:

अभ्रेषु सत्सु धावत्सु सोमो धावति भाति वै । तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥८४ ॥

abhreşu satsu dhāvatsu somo dhāvati bhāti vai, tadvadātmani dehatvam paśyatyajñānayogataḥ. (84)

The moon appears to be moving when seen through the moving clouds. So too, the deluded misunderstands the Atman to be the body. [Verse 84]

- Ab = water, Braha = holder.
- Abraha = Holder of water = Water bearing cloud.

a) Abhresu Satsu Dhavatsu:

Clouds pushed by wind move fast.

b) Somo Dhavati Bhati Vai:

- Moon appears to be moving in opposite direction.
- On Pournami day, bright moon is on the sky, stationary.

- Transference of Motion from cloud to the Moon is an error due to ignorance.
- Bhati = error, appears to move.

Example:

• In music program, I got transferred to another world.

- What we see is one thing, change in object, to a different world is moving, thought projections in the Mind.
- Falsely transferring seer, consciousness, Atma, Sakshi to the thoughts.
- Instead of saying, objective experience has changed from office to class, or home, we say I am now in office / home / class.
- Consciousness, Awareness principle all-pervading, Ekaha, can't move.
- When experiences change from Waker I to Dreamer I, Sleeper I Atma, Consciousness, Turiyam, does not change.
- We attribute change to Atma because of delusion.

Verse 85 :

यथैव दिग्विपर्यासो मोहाद्भवति कस्यचित्। तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥८५॥

yathaiva digviparyāso mohādbhavati kasyacit, tadvadātmani dehatvam paśyatyajñānayogataḥ. (85)

Sometimes there will be confusion about direction due to ignorance. In the same manner, the ignorant one mistakes the Atman to be the body. [Verse 85]

a) Yathaiva Dig Viparyasah:

Sometimes, there is confusion regarding direction due to ignorance.

b) Mohad Bhavati Kasyacit:

Without seeing the Sun or Moon on a cloudy or rainy day, one can mistake directions.

Dik - Viparyaha:

- Error in directions.
- Until we see Sun, East can't be identified, till then confusion in Direction.
- Until Atma is known, there is error w.r.t every Anatma Body, Mind, World, Life, Death.
- Every phenomenon, is an erroneous perception because of lack of understanding of basic substance Atma.
- Mohat Bavati, comes because of delusion.
- In the same way, Body is taken as Atma.

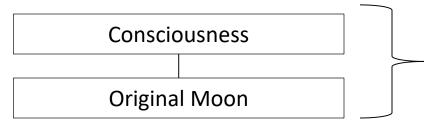
Verse 86:

यथा शशी जले भाति चश्चलत्वेन कस्यचित्। तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥८६॥

yathā śaśī jale bhāti cañcalatvena kasyacit, tadvadātmani dehatvam paśyatyajñānayogataḥ. (86)

The reflection of the moon in the disturbed water, appears to be shaking; so too, the ignorant mistakes the Atman to be the body. [Verse 86]

- Sashi, Moon, shines and appears to be in waters because of reflection.
- Person knows fact that it is not real Moon.
- Moon's reflection disturbed because of Moon.



- Life we experience, sentiency in the body, Brain is reflected consciousness.

- Not knowing original independent Consciousness, we make Chidabhasa in the Mind as the sentiency.
- Attribute Consciousness to be a neurological phenomenon in the Brain.
- We think Consciousness in the Brain as Real Consciousness.

Shastra:

- Consciousness in the Brain is only manifestation, reflection of Consciousness.
- Consciousness is independent entity different from Brain.

- By removal of water, Reflected Moon goes away, can't remove Original Consciousness.
- Destruction of Body, brain destroys functional manifest, Consciousness.
- Original Consciousness not destroyed.
- Not knowing this difference, person mistakes Body and Reflected Consciousness as Original Atma.
- When Body travels, Reflection also travels, appears as though Original Consciousness is also travelling.
- We transfer motion of water to Moon and say Moon is moving.

a) Sakshi Jale Bhati:

Reflection of Moon in water appears – How?

b) Chanchalatvena Kasyachit:

- As unsteady, shaking, moving.
- Similarly, Atma appears to be moving as the Body.

Example:

Mulla, ignorant person, going in night – on a Pauranic full Moon day:

- Was checking if there was water in the well or not.
- Saw Moon hanging in the water without any support.
- Wanted to do service to society and brought a bucket, caught the Moon, and kept on pulling.

- Bucket stuck on a stone, he falls down and looks up at the Moon in the sky.
- Mulla feels Moon has got liberation because of him.

Previously:

• We thought Moon is inside.

Later:

• Thought Moon is outside.

Before Vedanta	After Knowledge
- Feel Atma is Samsari.	Atma ever free.Whole thing was an error.

Verse 87:

एवमात्मन्यविद्यातो देहाध्यासो हि जायते। स एवात्मा परिज्ञातो लीयते च परात्मनि ॥८७॥

evamātmanyavidyāto dehādhyāso hi jāyate, sa evātmā parijñāto līyate ca parātmani. (87)

Thus when the Self is not known, the idea that I am the body persists, when the Self is known the same will dissolve in the supreme Self. [Verse 87]

a) Anatmani Atma:

- Mistaking Body as Atma continues till there is ignorance of Real Atma.
- Until Rope is discovered, perception of mistaken Snake will continue.
- Once Knowledge is obtained, Snake is dissolved.
- Snake had seeming existence which is negated.
- Deha continues as Deha till Adhishtana Atma is known.
- Once Atma is known, recognised, Body is falsified, dissolved, Leeyate, in terms of understanding.
- Pot is dissolved in recognition of clay.
- After knowing clay, perceive, handle, use pot but in my vision, no substance exists called Pot.
- Substance is only clay.
- Perceptual experience of pot continues, substantially clay alone is there.

- After Atma Jnanam, experience and utility of the body continues, substantiality of Body is negated, falsified.
- I know there is only one substance, Atma the Consciousness.
- Stuff of the World is Consciousness.

b) Ekam Atmani Avidyataha:

Because of ignorance and error, Deha Adhyasaha Jayate.

c) Dehadhyaso Hi Jayate:

- Here perception of Body upon substantial Atma, appearance of non-substantial matter.
- What happens to Anatma?
- Substantiality is taken away.

d) Sa Evatma Parijnatah:

Same Anatma Dehatma persists when the Self is known.

e) Liyate Ca Paramatmani:

- Dissolved in understanding not physically destroyed.
- What is the advantage of knowing this?
- When pot is destroyed, I do not worry.
- Nama Rupa, changes, appears, disappears, Viswa, Teijasa, Prajna appears and disappears but substance Atma remains eternal.

I – Atma	Nama Rupa
Ever Continues	Appears changes

Gita:



श्रीभगवानुवाच । अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

śrī bhagavānuvāca | aśocyānanvaśocatvam prajñāvādāmsca bhāsase | gatāsūn agatāsūmsca nānuśocanti panditāh ||2-11||

The Blessed Lord said: You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- No grief over spilt milk.
- Where is it dissolved?

Para Atmani Leeyate:

Dissolved into Paramatma.

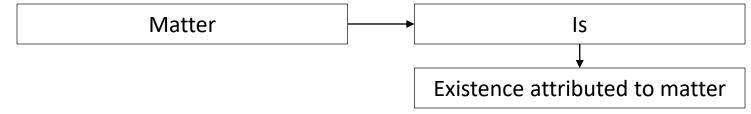
Technical: Leeyate – Dissolution

Before:

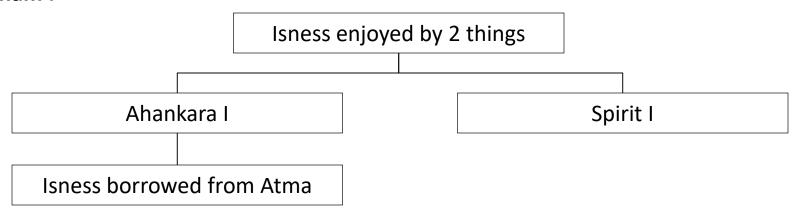
Isness Attributed to Pot Pot is

After Knowledge:

- Clay is.
- Pot can't enjoy isness, existence of its own.
- As long as clay is there, pot enjoys isness, when clay is removed, Pot does not enjoy existence.
- Clay Satve, Pot Satyam, Clay Abhave, Pot Abavaha.
- Isness enjoyed by clay alone.
- Pot enjoys only borrowed isness.



After Jnanam:



- Intellectual transference of Isness of Anatma to Atma is Atma Jnanam.
- Called Dissolution of Anatma, Paramatmani Leeyate.

Verse 88 :

सर्वमात्मतया ज्ञातं जगत्स्थावरजङ्गमम्। अभावात्सर्वभावानां देहानां चात्मता कुतः॥८८॥

sarvamātmatayā jñātam jagatsthāvarajangamam, abhāvātsarvabhāvānām dehānām cātmatā kutaḥ. (88)

Everything sentient and non sentient of the world is known to be Self only. How can the body be the Self, when the whole universe itself is unreal? [Verse 88].

Anatma dissolved into Atma.

Now can say:

- Atma alone is.
- Gold alone is.
- Akasha, Ring, Book, Mike, World has borrowed Existence.
- Isness removed from Anatma Prapancha.
- Existence, substantiality removed from Sarvam Jagat.
- Universe is a shell, non-substantial holder of Atma, hence called Mithya.
- Ring is holder of Gold.

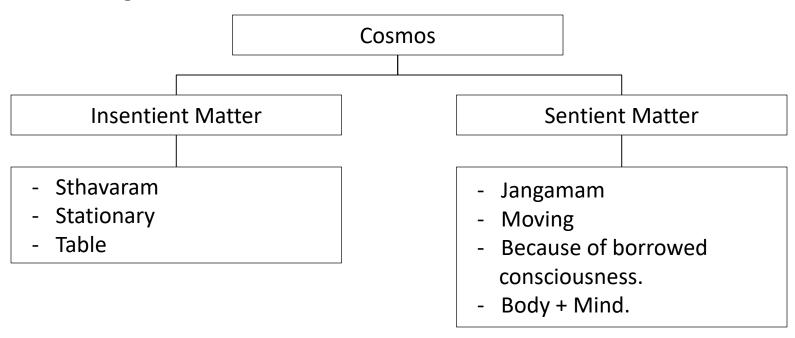
Ring	Gold
Mithya	Satyam

Universe	Brahman / Atma
Mithya	Satyam

Mithya:

Defined as that which is experienced without substantiality. Therefore,

a) Jagat Sthavara Jangamam:



b) Sarvatmataya Jnatam:

Substance for Entire Matter is Atma alone.

c) Abhavat Sarvabhavanam:

• Entire Universe itself is Unreal.

d) Dehanam Chatmata Kutah?

How can this small spec of Body be Real, Self.

Scientist	Our experience
 Book / Universe is invisible energy, subatomic particle in motion. 3rd eye. 	Mountains, rivers, solid.Visible.

Vedanta:

 Universe is not independent entity, ultimately have to reduce everything to observer consciousness.

For Wise person:

- Sarvam Atma, Chaitanyam Iti Jnatam.
- World gets dismissed.

Sarva Bavam	Is Abavam
World, matter, energy.Does not have its own existence.MithyaNonsubstantial	- Nonexistent.

- How can Deha be mistaken as Atma.
- When the Galaxies are negated as a small bubble which is bursting.

Error not possible for a Wise person.

Atmabodha:



उपादानेऽखिलाधारे जगन्ति परमेश्वरे । सर्गस्थितिलयान् यान्ति बुद्धदानीव वारिणि॥ ८॥

upadane'khiladhare jaganti paramesvare, sargasthitilayanyanti budbudaniva varini II 8 II

Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self, which is material cause and the support of everything. [Verse 8]

- Jnani looks at World from standpoint of Consciousness.
- Akhanda Koti Brahmandam, Trillions of Galaxies, milkyway, Andromeda is bubble.
- Galaxy survives for a trillion years but against infinite, it is insignificant.
- In me Consciousness, Galaxies come, exist, disappear.
- In Galaxy, Where is Body?
- How can Jnani mistake Body as himself.
- Dehasya Atmata Kutaha?
- It is never possible.

Verse 89 :

आत्मानं सततं जानन्कालं नय महामते। प्रारब्धमखिलं भुञ्जन्नोद्वेगं कर्त्तुमर्हीस ॥८९॥

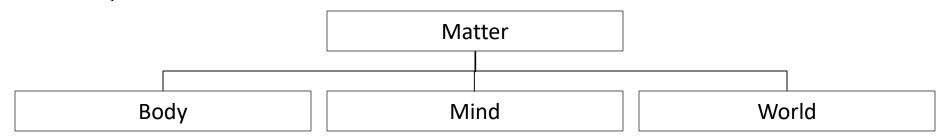
ātmānam satatam jānankālam naya mahāmate, prārabdhamakhilam bhuñjannodvegam kartumarhasi. (89)

Oh! most intelligent one, spend your time in realising the Self at all times. While experiencing the fruits of past actions, you need not be anxious of anything. [Verse 89]

Shankara completes Anatma Mithyatvam section with advice to student.

1st Lesson:

- Atma Anatma Viveka Verse 17 40.
- Separates conscious from Matter.



- Consciousness different than 3 Matters.
- Spirit alone Satyam substantial.
- Matter superimposition on me.

2nd lesson: Verse 41 – 89

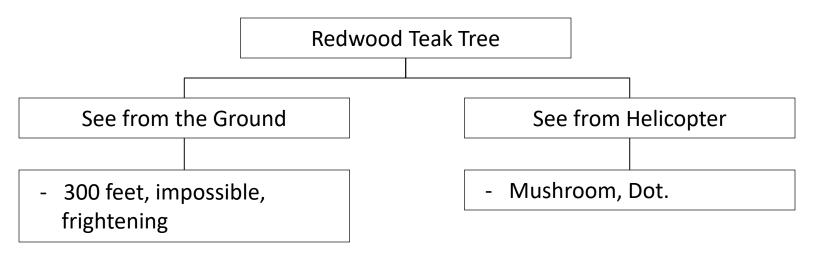
- See Matter as Unreal, Non-substantial Mithya.
- Atma is Advaitam.

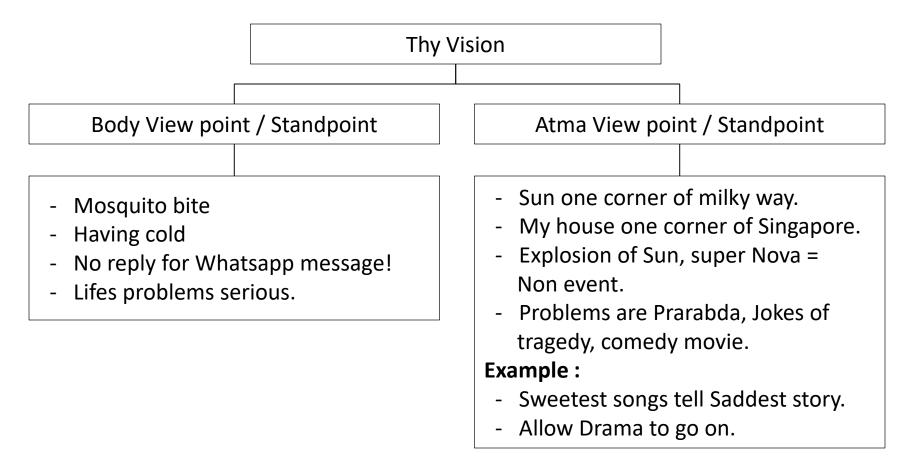
- Anatma Mithya can't be counted, accounted.
- I, Atma alone am Satyam.
- Aham Advaita Atma Svarupaha Asmi.
- Lessons 1 + 2 = Complete Teaching of Vedanta.
- Essence of Gita, Upanishad, Purana, Itihasa, Pramana Granthas.
- Now Teacher assumes that student is convinced of Vedantic teaching, if not start another Pramana Grantha.
- How should student spend rest of life after Jnanam is advice in this Verse.

1st Advice:

a) Atmanam Satatam Janan:

- Keep this wisdom in the mind at all times.
- Galaxies are bubbles in me, Aerial vision.





Appreciate assimilating wisdom.

b) Kalam Naya Mahamate:

- Oh intelligent student.
- Spend time remembering wisdom for the rest of life.

c) Prarabdam Akhilam Bhunjan:

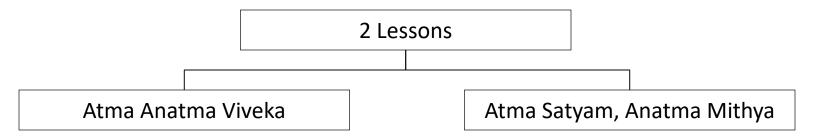
While experiencing Prarabdam of Body

d) Nadvegam Kartu Marhasi:

- You need not be anxious of anything.
- Don't bother how long body has to survive, short or long.
- Spirit alone Satyam, substantial.
- Matter is superimposition on me.
- Matter can't do anything to me.

Important:

- Wave can't destroy water.
- Ring can't destroy Gold.
- Body, Mind, World can't destroy Me the Consciousness.



- Situations will not change.
- My response to situation will change after study.
- Life problems will not change.
- Health problems won't change.

- My perspective changes, Prarabda can't change.
- Impact of Prarabda, my response to experiences will change.

Example:

- Ramayana.
- Anjaneer remembered Lord Rama, Ocean becomes a small pool to cross.

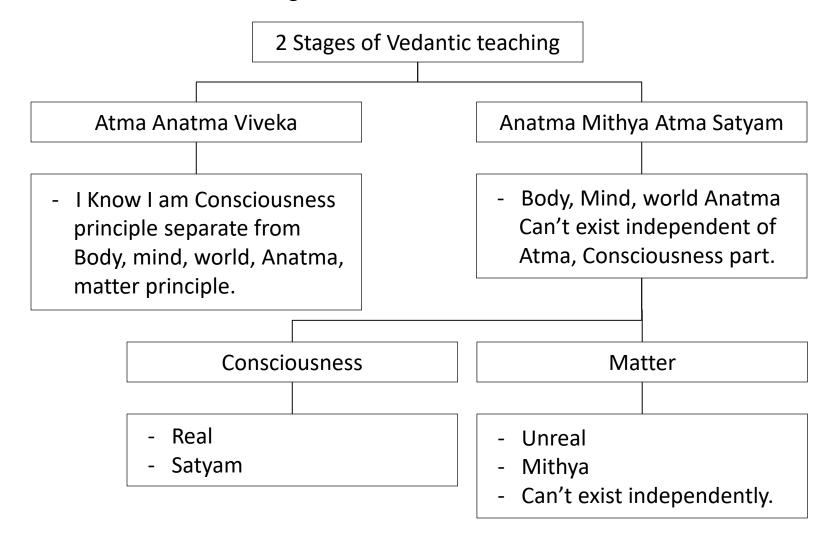
Example:

- Hoof of cow left on mud behind.
- Rakshashas in Lanka became mosquito.
- Keep Rama in Mind.
- Everyone of us is an Anjaneer.
- Rama is Atma, Consciousness.
- Ocean = Problems in life.
- Rakshashas are Kama, Krodha, Lobha, Raaga, Dvesha.
- They all become like mosquito bites if only there is Rama-Nama Japa, Atma Smaranam.
- Prarabdam does not change, my vision changes.
- Jnani ignores problems, not disturbed, shaken by any situation in life.
- 'What' to 'So What'.... No Gap.... Next moment gets back to balance.
- If Gap increases, it becomes Samsara.
- If Gap decreases, Moksha.

- Morning 'What'.... Evening 'So What'.... Chalta Hai, say with Nishta.
- Must not be overwhelmed by, persecuted by, immobilised by any situation = Jnana Nishta.

Revision:

Essence of Vedanta – 2 stages.



- Accept World, perceptible, subject to Universal Laws, follows Karma Action and Phalam – Result.
- Accept Utility, Orderliness, Ethics, Morality Dharma Adharma, Empherical Reality, experiential Reality, existence but can't exist separate from Consciousness.

Pot	Clay
 Useful, after knowing no pot separate from clay. World: Usefully after knowing no world separate from Consciousness. 	 Substance Consciousness, Awareness real substance.

- Inani's interaction with the World with additional Awareness.
- How he lives Life?

Verse 89:

Gita:



नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्श्रण्वन्स्पृशक्षिघ्रन् अञ्चनन्गच्छन्स्वपञ्धसन् ॥ ५-८॥

naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śrnvan sprśañ jighran aśnań gacchan svapan śvasan | |5-8 | |

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8] 400

प्रलपन्विसृजन्गृह्वन् उन्मिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥

pralapan visrjan grhnan unmişan nimişannapi | indriyānīndriyārthēşu vartanta iti dhārayan | |5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Continue transaction, Ashrama does not matter.
- Atmanam Satatam Jnanan, not loosing sight of fact.
- What will be Jnani's Experiences?

Prarabdam Akhilam Bhunjan:

Going through life, governed by past Karma with Punyam and Papam fructifications.



यो न हृष्यति न देष्टि न शोचित न काङ्क्षति। शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥ १२.१७॥

yō na hrsyati na dvēsti na śōcati na kāṅkṣati | śubhāśubhaparityāgī bhaktimān yaḥ sa mē priyaḥ || 12.17 ||

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to Me. [Chapter 12 – Verse 17] 401



समः शत्रौ च मित्रे च तथा मानापमानयोः। शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥ १२.१८॥

samaḥ śatrau ca mitrē ca tathā mānāpamānayōḥ | śītōṣṇasukhaduḥkhēṣu samaḥ saṅgavivarjitaḥ || 12.18 ||

He who is the same to foe and fried, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment.... [Chapter 12 – Verse 18]

तुल्यनिन्दास्तुतिर्मीनी सन्तुष्टो येन केनचित्। अनिकेतः स्थिरमतिः भक्तिमान्मे प्रियो नरः॥ १२.१९॥

tulyanindāstutirmaunī santuṣṭō yēna kēnacit | anikētaḥ sthirāmatih bhaktimān mē priyō naraḥ || 12.19 ||

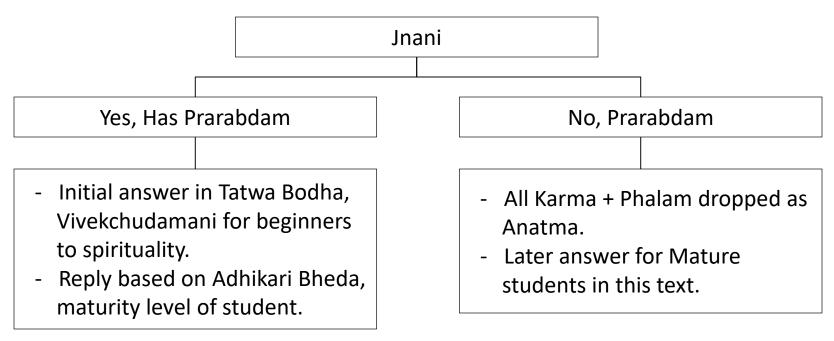
To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me. [Chapter 12 – Verse 19

- Mana, Apanam.
- Don't change experiences but change attitude towards experiences, our response to situations, not shocked by any experience.
- Vedanta Sara concluded.

Verse 90 - 99:

Introduction: New Topic:

Does Jnani have Prarabdam or not?



1 st	2 nd
 Water – Wave ↓ ↓ Imperishable Perishable Consciousness – Matter differentiated. Dvaitam Admitted. 	 No wave separate from water. No consciousness separate from matter. Cancel initial discussion. Advaitam.

1 st	2 nd
- Stepping stone, scaffolding.	 World and me not 2 separate entities. Water, wave not 2 separate entities. No matter at all. Scaffolding knocked off after construction. Until we study whole Shastram, doubts will come.

Karma Phalam (Papa Punya Phalam (Not actions)

Sanchita

- Total Punya Papams accumulated in the past.
- Chi Accumulation.
- Sanchi -= Bag.
- Will not affect current life.

Prarabda

- Portion of Sanchita, fructified, started fructification.
- Death comes when Prarabda Exhausted.
- If not exhausted, death will not come.
- Next birth determined by fructifying Karmas.

Agami

- Accumulated in this Janma.
- Fresh earning of current Janma.
- Aagachhati iti Agami.
- Agami joins Sanchita after death.

- Jnani has Prarabda is general conclusion.
- What happens to Jnani?

Sanchita	Prarabda	Agama
 Burnt by power of Atma Jnanam. Jnana Dagdaha. Cancerous cells burnt by radiation treatment, not torchlight. Agami Radiation only with beam of Jnanam. 	 Exhausted Prarabdha destroyed only by Bhoga. 	 Jnani has no ego after Jnanam. Agami can't come. I am Karta notion not there in Jnani. I am instrument in the hands of the Lord. Nimitta Matram.

- Jnani has no Abhimana, does not take credit for successful Action or criticism for failures.
- Ahankara Abavat, No Agami. Here, Verse 90 99.
- Jnani does not have Prarabda mentioned by Shankara.
- Jnani does not take himself as Karta.
- Karma always done by Karta, Phalam belongs to Karta.
- One who does action, gets benefit of Action.

Rule:

Karta Eva Bokta Bhavati.

- Kartuhu Eva Sanchita, Prarabda, Agami Karma Phalam Bhavati.
- 3 belong to Karta.

Jnani has Understood:

Aham Akarta Brahman.

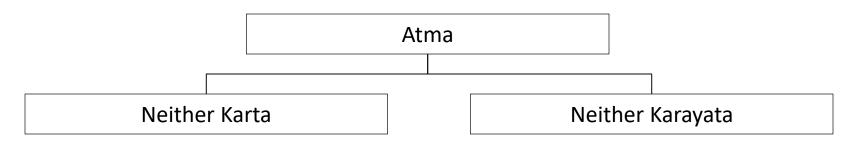
Gita:



सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३॥

sarvakarmāņi manasā sannyasyastē sukham vaśī | navadvārē purē dēhī naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]



- Atma, Nitya Akarta before, After Jnanam, ever Akarta.
- Atma, Sanchita, Prarabda, Agami Rahitaha 1st Answer here.

2nd Answer:

Who is Jnani?

Discovered fact:

- Aham Satyam, Anatma Mithya.
- Prarabda Karma, Karma Phalam belongs to Anatma.
- Sharira Trayam, Anatma.
- Jnani has dismissed Galaxies as Anatma Mithya including his 3 Sharirams, falsified.
- Jnani disowns World, how can he hold to spec of Prarabda Karma?
- After negating Rope Snake, fangs also negated, no part left out.
- After negating Galaxies, Body, Prarabda can't remain.
- Ajnani's don't see Jnani as Consciousness but look upon him as Body only.
- What is cause of Body?
- At Death body goes away.
- Jnani looks at himself as Atma.
- For transactions, talks as though he is Ahankara with Prarabda.
- As Atma free from Prarabda.

Vyavaharika Drishtya	Paramartika Drishtya
Jnani has Prarabda	No Prarabda

• Above is essence of verse 90 – 99.

Verse 90 :

उत्पन्नेऽप्यात्मविज्ञाने प्रारब्धं नैव मुश्चति । इति यच्छ्र्यते शास्त्रेतन्निराकियतेऽधुना ॥९०॥

utpanne'pyātmavijñāne prārabdham naiva muñcati, iti yacchrūyate śāstretannirākriyate'dhunā. (90)

Even after Self-realisation, the prarabdha actions are not dissolved. This statement of the Shastra is being refuted now. [Verse 90]

Empherical Vyavaharika Drishti:

a) Atma Vijnane Utpanna:

When Atma Jnanam is born.

b) Prarabda Neiva Munchyati:

- General Answer, quoting now.
- Vyavaharika Drishti Prarabda never goes.
- Satva Dagdham Bhavati.
- Agami Aagachati.

c) Iti Yatu Shastram Sruyate:

This is given in the scriptures.

d) Adhuna Nirakriyat:

- This is going to be negated in following verses with a different perspective of Shastram.
- Shastra like supreme court.

- Shankara can't negate.
- Shastram is compassionate towards beginning students and hence compromises answer.
- Nirakriyate Reinterpret not negate.
- Shastram Nirdushta Pramanam.
- Science will grow and improve to acknowledge Shastra one day.
- Defect is in our brains, incapacity to understand.

Verse 91:

तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते।

tattvajñānodayādūrdhvam prārabdham naiva vidyate, देहादीनामसत्यत्वाद्यथा स्वप्नो विबोधतः ॥९१ ॥ dehādīnāmasatyatvādyathā svapno vibodhataḥ. (91)

Just as the dream is unreal for the waker, so too after Self-realisation, the bodies are unreal and therefore there is no prärabdha. [Verse 91].

Paramartika Drishti:

a) Urdvam:

After rise of Atma Jnanam.

b) Prarabda Neiva Vidyate:

There is no Prarabda at all.

Why do you Accept Prarabda?

- To explain continuity of Jnani's body.
- Body can't be explained with Prarabda.

Body	Prarabda Karma
- Flame	- Oil - Fuel for body.

- Sanchita Negated, not required to explain this flame.
- Agami not required to explain this flame.

- Continuity of body is from standpoint of Worldly people.
- Jnani's standpoint : Has negated.
- Galaxy including Body.

Katho Upanishad:

- Kala (Time) is food for Jnani.
- When World is swallowed, Time, Space swallowed, No Body.
- Does not need to explain Body.

c) Dehadinam Asatyatvad, Baditatvat, Nishidatvat:

- Since no Body, no cause for Body.
- Karyam negated, No Karanam required.

d) Yada Svapno Vibodhatah:

Svapna no more existent after waking up.

1st Argument:

- Prarabda required to explain continuity of Jnani's Body.
- In Jnani's vision, Body negated.
- Therefore, he doesn't talk about Prarabda which is cause of the Body.

Verse 92 :

कर्म जन्मान्तरकृतं प्रारब्धमिति कीर्तितम्। तत्तु जन्मान्तराभावात्पुंसो नैवास्ति कर्हिचित् ॥९२॥

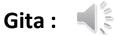
karma janmāntarakṛtam prārabdhamiti kīrtitam, tattu janmāntarābhāvātpumso naivāsti karhicit. (92)

The actions of the previous (other) births are known as prärabdha. For the Realised, there is no question of other births, so the prärabdha also does not exist. [Verse 92]

2nd Argument:

- Prarabda is result of Actions in Purva Janma.
- Prarabda born out of Purva Janma.

Jnani's Vision:

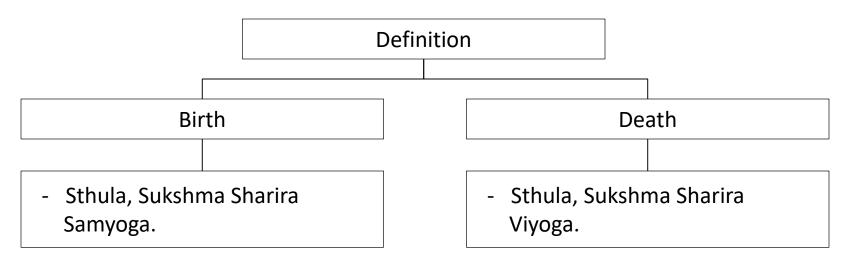


न जायते म्रियते वा कदाचिद नायं भूत्वा भविता वा न भूयः। अजो नित्यः शाश्वतोऽयं पुराणः न हन्यते हन्यमाने शरीरे ॥ २-२०॥ na jāyatē mriyatē vā kadācid nāyam bhūtvābhavitā vā na bhūyah | ajō nityaḥ śāśvatō'yaṃ purāṇah na hanyatē hanyamānē śarīrē | | 2-20 | |

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He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Jnani has negated all Janmas Past, Present, Future.
- Ajnani's think, he negates only future Janma and says he will not have Rebirth.



Jnani:

- I am Sharira Traya Vilakshanaha.
- Not ever associated with Sharirams, hence Janma Nasti.
- Karana Abave, Karya Abavaha, Nimitta Abavaha.

a) Karma Janmantarakrtam:

Result of Action in Purva Janmas.

b) Iti Kirtitam:

Are known as Prarabda.

c) Tattu Janmanatara Abhavat:

• In Jnani's vision, no question of birth.

d) Pumso Naivasti Karhicit:

• So the Prarabda also does not exist.

Revision:

• Upto 89 - Essence of Vedanta.

Atma	Anatma
Satyam	Mithya

- Desk can't affect wood.

Taught in 2 Stages

(1)

- Atma Anatma Viveka.
- No Satyam Mithya Discussion.

(2)

By Srutis help establish Atma –
 Satyam, Anatma – Mithya.

Atma	Anatma
ConsciousnessDrkRealWitness	Jadam, MatterDrishyamRealWorld, Body, Mind.

, ,	,
Atma	Anatma
 Karanam Taittriya Upanishad: Tasmat va Atma [II-I-2] Only substance of entire creation. Advantage: Nonsubstantial can't affect substantial one. Wave can't affect water 	 Karyam Product of Atma. Born out of Atma. No Karyam exists separate from Karanam. Nama / Rupa Nonsubstantial supported by me, Atma.
 Ring can't affect Gold. 	414

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Taittriya Upanishad:

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तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योत्रम् । अन्नात्पुरुषः ॥ २॥
```

tasmadva etasmadatmana akasah sambhutah I akasadvayuh, vayoragnih, agnerapah I adbhyah prthivi, prathivya osadhayah I osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II - I - 2]

- With the Jnanam Atma Satyam, Anatma Mithya, Jnani lives till Prarabda Karma is there.
- Sanchita burnt, Agami not acquired.
- Prarabda oil sustains flame of Body.
- State called Jeevan Mukti.
- Jnani lives in the World without Sanchita + Agami.
- When Prarabda oil exhausted, Body falls.
- Substantial Atma never falls, continues to survive as Chaitanyam, Brahman from Verse 1 – 89.

Verse 90 – 99 : Prarabdam

a) General View:

- Jnanam destroys Sanchita, Agami, doesn't destroy Prarabda.
- Commonly held view from Vyavaharika standpoint.

- This is Brick, Wall Not wrong.
- This is Cotton, cloth Not wrong.
- This is Ring, Gold Not wrong.
- This is Anatma, Atma Not wrong.
- 2 views, Not Right, wrong, standpoints different.
- Jnani has Prarabda, No Prarabda.

2 Views

Has Prarabda

- Ajnanis view
- World standpoint
- Vyavaharika Drishti
- w.r.t. world, Jnanis body only seen.

Understands 2 orders of Reality:

1) Dream:

Pratibhasikam

2) Jagrat:

Vyavaharikam.

Objective.

- Jnanis body real, cause is Prarabda.

No Prarabda

- Jnanis View, standpoint.
- Paramaritka Drishti.
- Higher vision.
- Negated Body, Mind, world, galaxies.

2 Orders:

1) Vyavaharika:

Experiential

Not factually Existent.

2) Paramartika:

Factual

No Prarabda

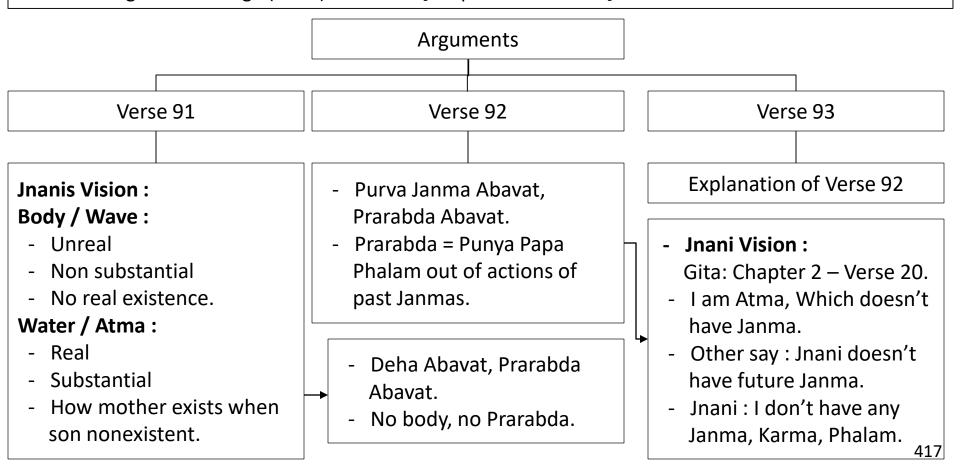
- Gita: Chapter 2 Verse 69
- 9 Verses Jnani has no prarabda from Paramartika Drishti.

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Gita:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥ yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī | yasyāṃ jāgrati bhūtāni sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]



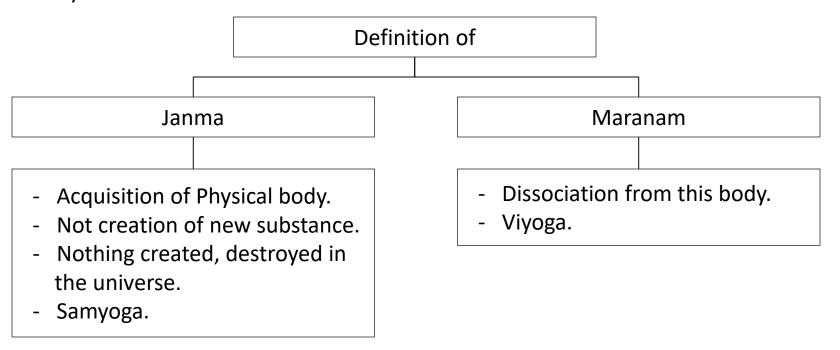
Verse 93:

स्वप्नदेहो यथाध्यस्तस्तथैवायं हि देहकः। अध्यस्तस्य कुतो जन्म जन्माभावे हि तत् कुतः॥९३॥

svapnadeho yathādhyastastathaivāyam hi dehakaḥ, adhyastasya kuto janma janmābhāve hi tat kutaḥ. (93)

Just as the body of a dreamer is superimposed, so too, this body of the waker is also superimposed (illusory). Where is the birth for the superimposed? And in the absence of birth where is the existence (of prärabdha)? [Verse 93]

- Explanation of Verse 92.
- No Purva Janma at all, No Vartamana, No Bavi.
- Why No Janma?



Jnani's View:

- No Sthula Shariram.
- Negated, can't have association with Non-existent Body.
- Sthula Shariram is not there because it is Adhyastham, wrongly perceived as a substance, Unreal.

Example:

- Svapna Shariram.
- In Dream, snake has head.
- Dream Samyoga not there.
- Dharmasya Eva Abhava.
- Body in waking is Maya Nidra.

a) Svapna Dehaha Adhyastaha:

- Dream body is superimposed on Waker.
- Waker gets false association with Dream body and Universe.
- Association false because Association with object is false.

b) Yatha, Tatha Eva:

In the same way.

c) Aham Dehakaha:

- Wakers body Adhyastham, falsely transferred, perceived, projected, also Unreal.
- I feel tangibly Real.
- In Dream, Dream body, Universe tangibly real.
- When is it Unreal?
- When you wake up to higher reality, Pratibhasika falsified.
- In Paramartika, Vyavaharika falsified.
- Ka suffix added to bring down value of object.
- Substantial body, not valuable, only.
- Nama-Rupa, has some shape now.
- If this Dream body and Wakers body is Adhyastha, superimposed, falsely perceived.

d) Adhyasthasya Kutaha Janma:

- How birth or Origination of Unreal, superimposed entity?
- Like Date of birth of Rope Snake.
- Initially accept problem, Akasha, Rope Snake etc.
- Enquire authenticity of Snake.
- 5 Jnana Indriyas, 5 Karma Indriyas, 5 Pranas, Jnanam from Satva, Prana from Rajas... to satisfy student who has Vyavaharika Drishti.

- One student who has Paramartika Drishti, can accept World as Unreal.
- Can't logically talk about birth of time space.
- Question hazy, wrong, answer will be hazy, wrong, All because time-space-objects are Unreal, Mithya.
- Where is Question of Birth of superimposed Body?
- No Janma, No Rope-Snake, No Karma, No Karma Phala Prarabdam.
- Janma Abhave, Tatu Prarabda Kutaha?

Verse 94 : 🔳

उपादानं प्रपञ्चस्य मृद्धाण्डस्येव कथ्यते । अज्ञानं चैव वेदान्तैस्तस्मिन्नष्टे क्व विश्वता ॥९४ ॥

upādānam prapañcasya mṛdbhāṇḍasyeva kathyate, ajñānam caiva vedāntaistasminnaṣṭe kva viśvatā. (94)

Just as the mud is said to be the material cause for the pot, so too, in Vedänta, the ignorance is said to be the cause for the world. When that is destroyed, where is the universe? [Verse 94]

- All Reasons interconnected.
- Deha Abhavat, Purva Janma Abavat.
- Ajnana Abavat, Ajnana Janya Jagat Nashaha.
- Pot taken as substantial entity because we don't know the fact clay alone is the substance.
- As long as I don't understand clay, substantiality of clay is falsely transferred to pot which is only Mithya object.
- Transfer substantiality of clay to pot and look upon pot as though it is substantial.
- Substantiality of pot is because of ignorance of substantial clay alone.
- How long pot will enjoy substantiality?
- As long as clay ignorance continues.
- Moment I understand clay is the substance, Pot = Name + Form, what happens.
- Substantiality plucked from Pot.... intellectual process.
- Whole Vedanta is only a series of understanding and consequent perspective change.

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- Do that well, nothing else required.
- Ignorance is cause of substantiality, reality of Pot.
- In the wake of Knowledge, ignorance goes.
- World = Deflated balloon.
- Once Aham Brahma Asmi needle is pierced, world gone.
- Once Jnanam comes, Ajnanam goes, Where is question of Anatma enjoying substantiality, Reality.
- Body is a spec of Anatma.
- Dismissed entire Galaxy, where is 90kg Body!

a) Agyanam Prapanchasya Upadanam:

• For the Reality attributed to the World, Agyanam is the Karanam.

b) Vedantaih Kathayate:

- Through Vedanta, come to know Matter is non-substantial and Consciousness is stuff of Matter.
- Ignorance is the cause for the Reality of the World.

c) Mrdbhandasya Eva:

Just as cause for Pot-vessel, is clay.

d) Tasmin Nashte Kva Visvata:

- When ignorance cause is gone, where is the World?
- World has only verbal, nominal existence

Chandogyo Upanishad:

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥६.१.४॥

yathā somyaiikena mrtpindena sarvam mrnmayam viijñāta syād vācārambhanam vikāro nāmadheyam mrttiketyeva satyam | 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6-1-4]

- Any product is a word initiated by the tongue.
- Pot, Cloth, ornament, World.
- Brahman alone exists, no World substance.
- Substance = Brahman.
- Tasmin Karana Rupa Agyana Nashate, where is Universe?

Gita:



ब्रह्मार्पणं ब्रह्म हविः र्बह्माय्रो ब्रह्मणा इतम् । ब्रह्मेव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaņam brahma havih brahmāgnau brahmaņā hutam | brahmaiva tēna gantavyam brahma karma samādhinā | 4-24 | 1

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

This is vision of Jnani... Whatever he sees, he sees it as Brahman with different Names 424 + forms.

यथा रज्जुं परित्यज्य सर्पं गृह्णाति वे भ्रमात्। तद्वत्सत्यमविज्ञाय जगत्पश्यति मूढधीः॥९५॥

yathā rajjum parityajya sarpam gṛhṇāti vai bhramāt, tadvatsatyamavijñāya jagatpaśyati mūḍhadhīḥ. (95)

Due to delusion, ignoring the rope the serpent is seen, so too, forgetting the Truth, the ignorant sees the world. [Verse 95]

3rd Argument:

- Agyana Nashat, Prarabda Nashtati.
- Explanation by another example : Rope Snake
- Rope Snake enjoys Reality and substantiality only because of Rope ignorance.

Rope	Snake
- Atma, Consciousness	- Anatma, world, body, mind, matter.

 Ignorance of fact, consciousness is stuff of universe, is cause of reality attributed to body, mind, world.

a) Rajju Parityajya:

Giving up rope, loosing sight of rope, not recognising substantiality of rope.

b) Sarpa Grhnati Vai Bhramat:

 Person takes Snake as though it is a Real substance due to Delusion, confusion, covered by ignorance.

c) Tad Vad:

- In the same way, lost sight of Atma, Consciousness principle.
- Taken Consciousness for granted.

d) Satyam Avignaya:

Not knowing real Atma.

e) Jagat Pashyati Mudhadhih:

- Deluded Mind, confused person perceives World as Real.
- Jnani also perceives World but as lower order of Reality, resting on me.
- Then perception is Leela, Vibhuti, Glory, after Jnanam.
- Before Jnanam gory miserable.
- Jagat here taken as body as the context is Prarabda.

Verse 96 :

रज्जुरूपे परिज्ञाते सर्पभ्रान्तिर्न तिष्ठति । अधिष्ठाने तथा ज्ञाते प्रपञ्चः शून्यतां व्रजेत् ॥९६ ॥

rajjurūpe parijnāte sarpabhrāntirna tiṣṭhati, adhiṣṭhāne tathā jnāte prapancaḥ śūnyatām vrajet. (96)

When the reality of the rope is understood the snake cannot remain, when the substratum is known the world vanishes into nothingness. [Verse 96]

Same idea:

- Agyanam is cause of Rope Snake.
- When ignorance goes, substantiality, delusion goes.

a) Rajju Rope Parijnate:

- Moment Nature of Rope is clearly known.
- Don't say you touch 1^{st.}
- Must be Aparoksha Jnana Nishta, not Paroksha Jnanam.
- Doubtless Knowledge Parijnate convincingly known.

b) Sarpa Khandanam Na Tishtati:

- Snake does not remain.
- In the knowledge of Rope, Rope Snake has not gone to Forest.
- Understand no substance called Snake.
- Going is falsification in all 3 periods of time.

- Similarly, after understanding Brahman, don't ask where World goes?
- World was not, is not, will be not.
- What was World then?
- Delusion, Confusion, Brahman was, is, will be.
- In between confusion.

c) Adhisthane Tatha Jnate:

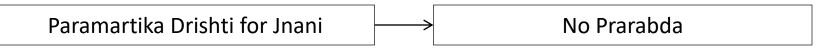
• Similarly when Adhishtana Atma, substratum Atma, Consciousness, stuff, clearly known.

d) Prapanchasya Shunyam Vrajat, Gathaha:

• World becomes as good as non-existent, will loose substantiality like paper tiger, non-threatening, no more persecution.

Revision:

- Prarabda belongs to Vyavaharika Prapancha.
- It is result of Action, generated by Karta.
- Karta, Karma, Phalam is Vyavaharika Reality.
- After Jnanam, Jnani negates Vyavaharika because of vision of Paramartikam.
- Entire Prapancha negated.



Verse 96:

- Jnani alone has Paramartika Drishti, hence Prarabda Nasti, Sanchita Agami Nasti.
- Ajnani alone has Vyavaharika Drishti, has Prarabda Drishti towards a Jnani.

Reasons: - Why no Prarabda

- a) Jnani has negated Body, does not require Prarabda to support Body.
 - No need for Prarabda to account for Body.
 - Deha Dehasya Nishedatvat, Deha Abhavat, Deha Prarabdasya Api Abava.

b) Purva Janma Abhava:

- From Jnani's angle, no Purva Janma.
- Prarabda is acquired in Purva Janma.
- No Karma done in Purva Janma.

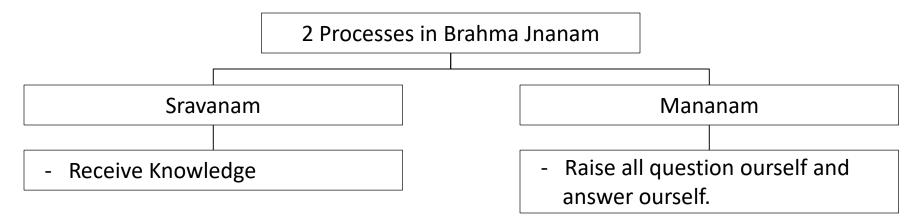
c) Agyana Abavat:

- Agyanam as cause of entire Universe is negated.
- Because of sleep, Dream Universe arises.
- When sleep is gone, Dream Universe is negated.
- Do we negate part or whole Dream Universe?
- Only money got in Dream is counted in Waking, not possible.
- Dream negated in Totality.

- When Rope ignorance negated, tail not left.
- Once Rope is known as Rope, Snake in its entirety is dismissed, not part.
- Similarly when Brahma Jnanam is attained, whole Adhyastha Prapancha, superimposed Universe is negated in its entirety.
- Prarabda tail alone not continuing for another 50 years.
- Prarabdam is part of superimposition.
- This is the idea conveyed in Verse 94, 95, 96.
- 3 put together give the logic :
 - Brahma Ajnana Nashat, Mattah Adhyastha Prapancha Nashaha
- Shankara clarifies example in 2 verses.

Verse 96:

- When Nature of Rope is thoroughly known, not Rope may be there or not, you touch and come.
- Similarly not World may be Brahman.
- When I know doubtlessly, convincingly Rope as Rope, I will have courage to touch.
- Parijnanam is required.



- Need not convince others, I should have conviction.
- Is it cosy condition or Knowledge of a fact?
- Why Knowledge not misconception?
- Raise question of all old philosophies and Science.
- Let whole World say you are Jnani but you are confused, have doubt.
- No greater tragedy.
- World gives me a title Srotriya, Brahma Nishta.
- Aham Samsari is mine, Aham Brahma Asmi is also mine.
- Parijnate = Be honest to yourself.

Example:

- Make up reduces age for the world, but I can't fool myself.
- Be honest to yourself.
- You are working for your own Moksha.
- Adhishtane Thata Jnante....

When Adhishtanam known:

Adhishtanam	of
- Rope	- Snake
- Waker	- Dream
- Desert	- Mirage Water
- Satyam	- Mithya
- Brahman	- Jagat

Prapanchasya Shunyam Gataha:

- Entire World reduced to Nothingness.
- Not negating perception or experience of the World but only substantiality of World.
- World is not conscious by itself, substance by itself.
- Brahman is the substance.

Verse 97 :

देहस्यापि प्रपञ्चत्वात् प्रारब्धावस्थितिः कुतः। अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः॥९७॥ dehasyāpi prapañcatvāt prārabdhāvasthitiḥ kutaḥ, ajñānijanabodhārtham prārabdham vakti vai śrutiḥ. (97)

Even this body being a part of the universe, how can there be any prarabdha? The scripture talks about prarabdha, for the easy understanding of the ignorant. [Verse 97]

1st Line: Continuation of previous Topic

- Ajnana Nashat, Prarabda Nasha.
- Once causal ignorance is gone, effectual Prarabda can't be there.
- Body born out of Pancha butas, will go back to butas.
- Body can never be separated from the World.

a) Dehasya Api Prapancatvat:

- Body, integral part of Anatma, World, matter.
- When world negated, Body negated, Prarabda negated.

b) Prarabda Avathistih Kutah:

- Where is question of Prarabda?
- Job of Prarabda, to give Joy and sorrow.

Example:

• If Prime Minister gone, no job for Black cat.

Vyavaharika Drishti	Jnanis Vision
Prarabdam continues, after Jnanam.Sukham, Dukham continues.	No Prarabda.Deha Abavat.Purva Janma Abavat.Agyana Abavat.

Final Question:

- Why scriptures accept Prarabda for Jnani?
- Scriptures talk about Jeevan Mukti, existence after Jnanam.

Gita:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयकोधः स्थितधीर्मुनिरुच्यते ॥ २-५६॥ duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspṛhaḥ |
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

- Negation of Prarabda = Negation of Jeevan Mukti.
- How contradiction?
- Proper interpretation to be done.

Logic	Scriptures
Jnani has no Prarabdam, irrational.Perception, reasoning.	Jnani has Prarabdam, Jeevan Mukta.Valid sourceNot blindly believe.

Can't accept both.

c) Ajnani Jana Bodhartham, Prarabdam Vakti Vai Srutih:

• Scriptures talk about Prarabdam for easy understanding of the ignorant.

Vyavaharika Drishti	Brahma, Paramartika Drishti
- Jeevan Mukti	- Content, water, imperishable.
- Nama Rupa, Wave, Perishable.	- Prarabda not there.
- Prarabda in there.	Dasa Sloki :
- Guru – Sishya relationship seen, not	- Na Shastram, Na Sishya Na
Andah Parampara.	Prapancha Shivoham [Verse 7]

Dasa Sloki:

न शास्ता न शास्त्रं न शिष्यो न शिक्षा न च त्वं न चाहं न चायं प्रपञ्चः ।	na sastha na sasthram na sishyo na siksha na cha thwam, na cha aham na cha ayam prapancha I
स्वरूपावबोधो विकल्पासहिष्णुः	swaroopavabadhadhi vikalapa sahishnu
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७॥	thadekovasishta Shiva kevaloham II 7 II

Neither preceptor, nor scripture (there is), neither pupil nor instruction; neither you nor I, nor this universe. The awareness of one's nature does not admit of alternatives. That one which remains (after the sublation of all else) that auspicious absolute (Self) I am. [Verse 7]

Verse 98:

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे। बहुत्वं तिन्नेषेधार्थं श्रुत्या गीतं च यत् स्फुटम् ॥९८॥

kṣīyante cāsya karmāṇi tasmindṛṣṭe parāvare, bahutvam tannişedhārtham śrutyā gītam ca yat sphuṭam. (98)

When the Supreme is seen, all his actions are destroyed. The Sruti has clearly expressed the actions in plural to negate the prarabdha also. [Verse 98]

Sruti

Accepts, supports Prarabda

- Chandogya Upanishad: Chapter 6
- Vyavaharika Drishti
- Tasya Tavadeva Shira... [6-14-2]
- Accepts for Jeevanmukti.

Drops Prarabda

- Mundak Upanishad: 2 2 8
- Paramartika Drishti
- 3rd line: Ksiyante chasya...
- Jnanis Karmas negated.
- Plural used.

Chandogya Upanishad:



तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं वजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी गन्धारानेवोपसंद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोच्येऽथ संपतस्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara etam disam vrajeti sa gramadgramam prcchanpandito medhavi gandharanevopasampadyetai-vamevehacaryavanpuruso veda

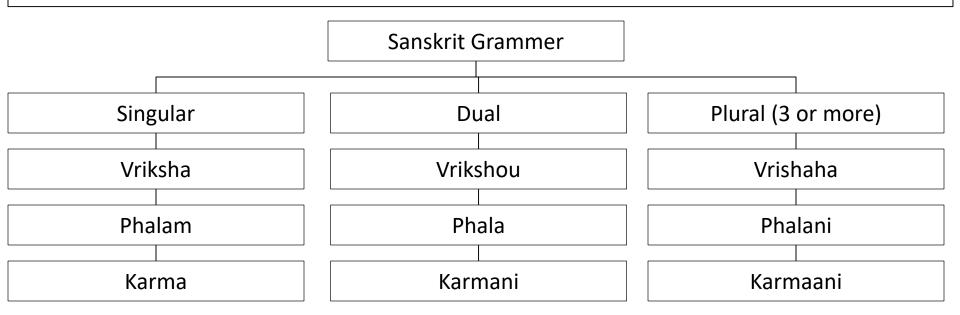
And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

Chandogya Upanishad:

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८॥

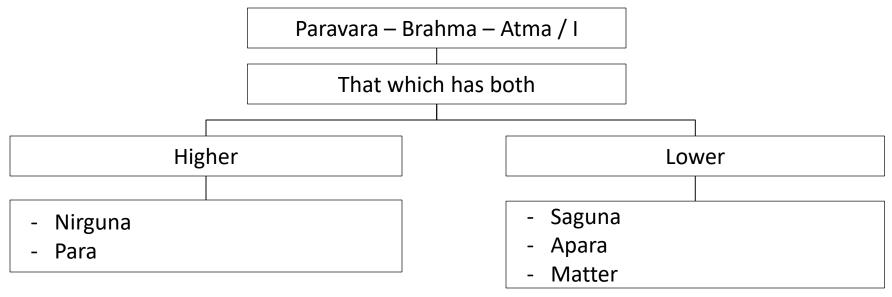
Bhidyate hrdaya-granthih chidyante sarva-samsayah I ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II - II - 8]



As Plural used:

Therefore, Sanchita, Agami, Prarabda negated from Paramartika angle.



- That Brahman Drishte very clearly seen, understood, owned up as I the Consciousness.
- I am that Brahman.
- Iti Drishte seeing, believing.
- Seen indicates doubtlessness.
- When Brahman is seen by Aparoksha Jnanam, Dridha Nishchaya.
- Asya: of this Jnani.
- Ksheeyate: Karmas are destroyed.
- Plural includes Prarabda in the list, Bahutvam of Karmani.

Conclusion:

 Jnani does not have Prarabda from his Paramartika vision and has Prarabda from other Ajnanis Vyavaharika vision. Verse 99 :

उच्यतेऽज्ञैर्बलाचैतत्तदानर्थद्वयागमः। वेदान्तमतहानं च यतो ज्ञानमिति श्रुतिः॥९९॥ ucyate'jñairbalāccaitattadānarthadvayāgamaḥ, vedāntamatahānaṁ ca yato jñānamiti śrutiḥ. (99)

Still, if the ignorant persist about the existence of prarabdha, then, they will involve themselves in two absurdities (impossibility of liberation and the futility of (Knowledge) and also they will be foregoing the declarations of the Sruti which declares the possibility of Knowledge. [Verse 99]

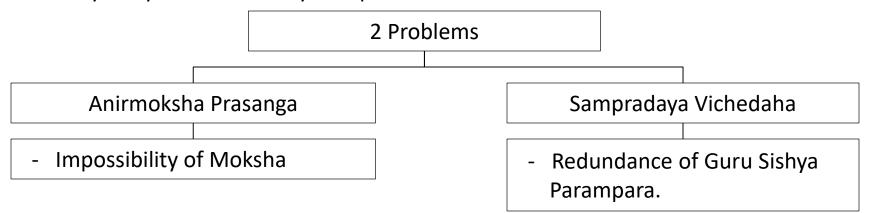
• If you are still adamant with your view of Prarabda for Jnani from Paramartika Drishti, 2 adverse consequences will be there, side effects.

a) Uchyate Jnair Balat Etatu:

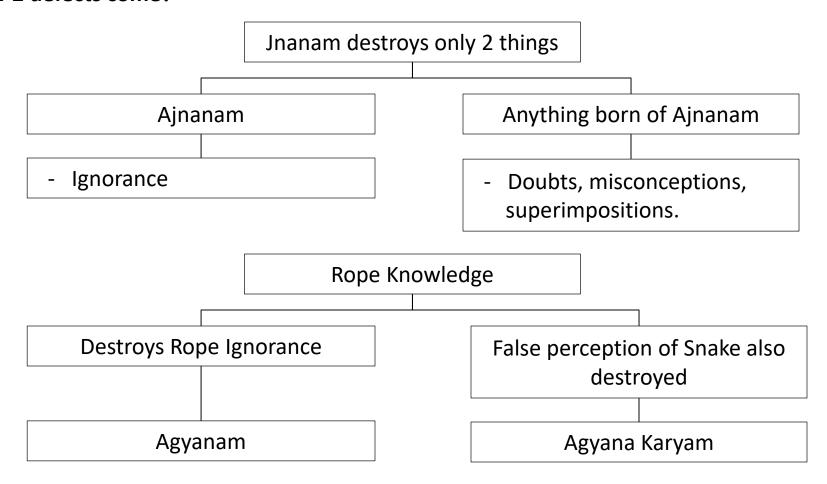
• If ignorant persist about existence of Prarabda, 2 absurdities will come.

b) Tad Anartha Advaya Gamah Anartha – 2 adverse problems

Vidyaranya's commentary on Aparokshanubhuti.



How 2 defects come?

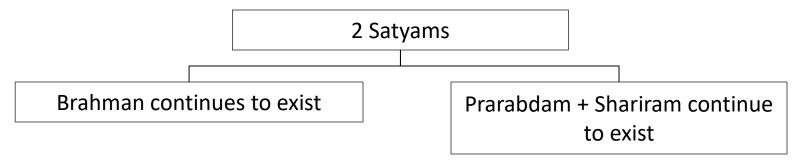


What is not destroyed by Jnanam is Real.

Example:

- If you still see Snake, it will be Real Snake.
- Snake in Snake Park.

- If Prarabda and Shariram are not destroyed by Brahma Jnanam, what will be the Conclusion?
- Prarabda and Shariram are Satyam.
- Sanchita, Agami destroyed, Mithya.
- Prarabdam Satyam.

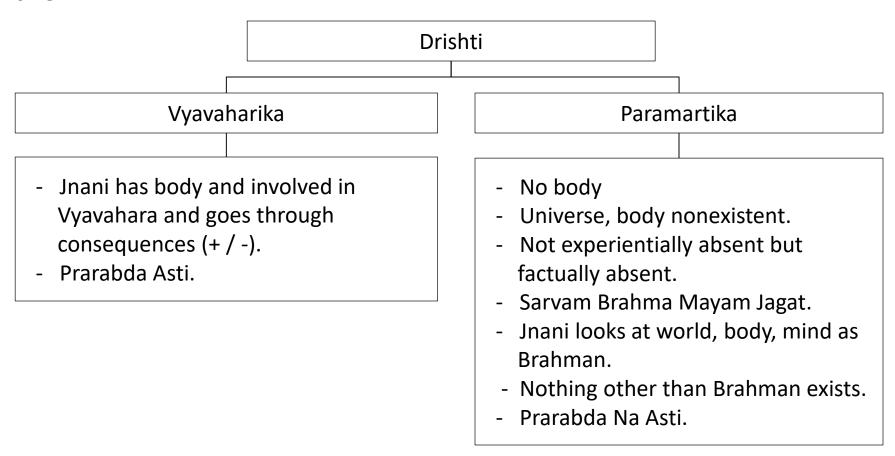


- Dvaitam becomes a reality.
- Dvaitat Bayam Bavati, Samsara eternal.

Revision:

- Jnani does not have Prarabda Karma from his own Paramartika Drishti.
- No controversy regarding Sanchita + Agami, both not there for Jnani and from Ajnani Drishti.
- Prarabda always experienced through Physical Body.
- Is there Prarabda there for Jnani is asking.
 Is there a Body for Jnani or not?

Answer:

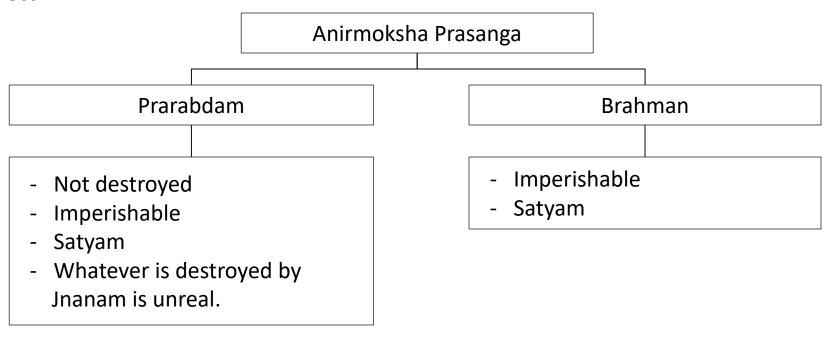


What will be damage done if Prarabda is accepted after Jnanam?

Suppose we accept:

Jnani has Prarabda, not destroyed by Jnanam.

1st Defect:



- Unreal mirage water destroyed by desert knowledge.
- Unreal dream destroyed by waking knowledge.
- Unreal rope snake destroyed by Rope knowledge.
- Mirage water, dream, rope snake Mithya.
- Real snake can't be destroyed by rope knowledge.
- If Prarabda not destroyed, there will be Brahman and Body Dvaitam.
- If Dvaitam Real, it will not be negated at all.
- Dvaitam will be eternally there.
- If Dvaitam Real, eternal, Samsara, Real, eternal.

Brihadaranyaka Upanishad:



सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्मादध्यभेष्यत्? दवितीयादवै भयं भवति ॥ २ ॥ so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I - IV - 2]

Taittriya Upanishad:



यदा ह्येवैष एतस्मिन्नदृश्येऽनात्स्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथः सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नदर्मन्तरं कुरुते । अथ तस्य भयं भवति । तत्वैव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ ३॥ yada hyevaisa etasminnadrsye'nirukte'nilayane'bhayam pratistham vindate, atha so'bhayam gato bhavati, yada hyevaisa etasminnudaramantaram kurute, atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya, tadapyesa sloko bhavati | | 3 | | |

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II - VII - 3]

- If person sees little difference, he will have fear, Samsara.
- Eternal Dvaitam, Bayam, Samsara, time, Space, Mortality.
- Immortality, timelessness is not possible in Duality.

Waking / Dream	Sleep
 Time, space duality. Duality and time – coaval Dvaitam = Samsara 	 Duality goes, time, space goes for sleeper. To go to timelessness, immortality, have to go to Advaitam. Advaitam = Moksha.

- 1st Defect of accepting Prarabda for Jnani is Anirmoksha Prasanga, impossibility of Moksha.
- In creation, we have solution, Answer for all instinctive urges, food, water, clothing, procreation, Moksha.
- For Mortality there must be an Answer.
- This answer is gone in Duality approach.
- Answer to Mortality lies only in Advaitam, key argument by Vedantin.
- Moksha possibility exists only in Advaitam.
- All religions have one common goal "Moksha".

2nd Defect:

- Guru Sishya.
- Sampradaya, Parampara.
- It becomes redundant if Prarabda accepted for Jnani.

Science	All Philosophers
- Not bothered about human urge of Moksha.	 Aim = Moksha must be attained. Not statement of fact. Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Buddhism, Jainism. All philosophers talk of Parampara 24th Tirtha, Bodhi Satva Parampara.

• If Anirmoksha Prasanga comes, all Parampara becomes redundant, futile, Vyartham.

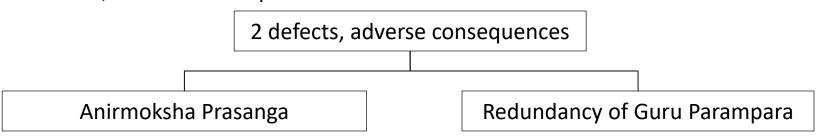
Verse 99:

a) Ajnair Balat Uchyate:

Ignorant repeatedly assert there is Prarabda for Jnani.

b) Anartham Dvaya Gamah:

• 2 defects, adverse consequences.



c) Vedanta mata Hanam cha:

• Contradicting Vedantic teaching.

d) Janamiti Srutihi:

Jnanam Moksha Sadhanam, declares Sruti .

Chandogyo Upanishad:

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति । तरित शोकं तरित पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

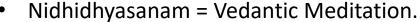
Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

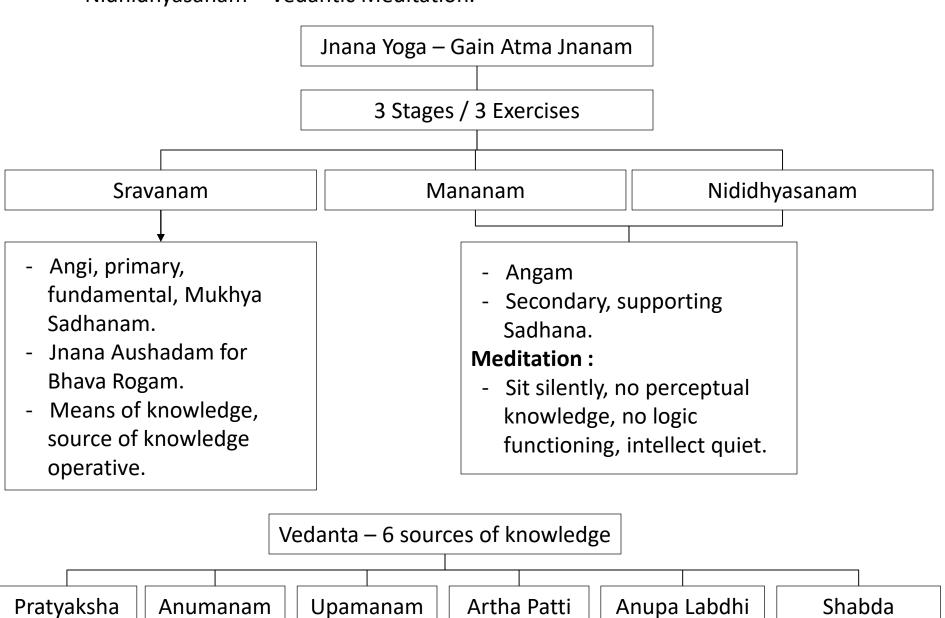
He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III - II - 9]

Svetasvatara Upanishad:

- Jnanat Eva Kaivalyam.
- If Prarabdam is Real, Jnanam can't destroy Prarabdam, sufferings continue, No Jeevan Mukti.
- Possibility of Jeevan Mukti because of possibility of negating Prarabda by Jnanam.
- Prarabda can be negated because Prarabdam is Mithya.
- Accept Jnani has no Prarabda.

Verse 100 - 144:



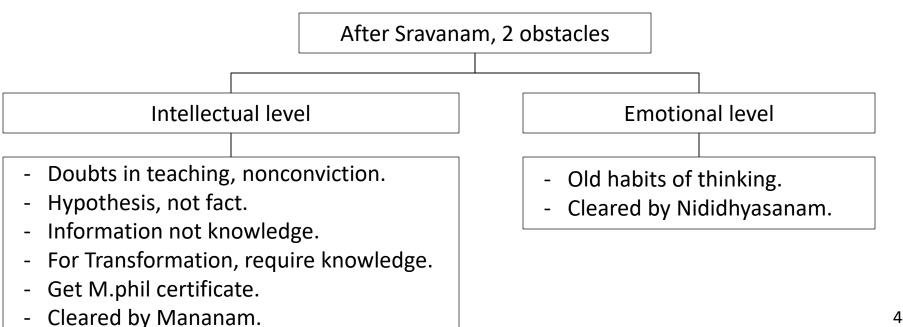


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- Intuition can be imagination also, day dreaming, doubtful knowledge, has to be proved by experimentation (Pratyaksha involved).
- Meditation Relaxation.
- Ramadhyanam, Saguna Upasana for Chitta Shuddhi, Ekagrata, not primary means, like Karma, Tapas, Japa – All Angam, Pathyam, Rules – Regulations Not to cure disease of Agyanam.
- Atma Jnanam Sravanam alone is Aushadham, cures ignorance.
- Need to study to ask right Question.

Mananam:

 Ask intellect – Why can't you Accept, what objection do you have?, Manana Siddhi Granthas are there.



- Must gain Knowledge to answer objection by own intellect.
- Need not convince anyone in the World.
- Check whether, I am convinced.
- Moksha Requires conviction on my part alone.
- Teacher gives clue, information, data, facilitates.
- Mananam for Samshaya Pratibandha, assisting role.
- Repeated Sravanam serves as Mananam.
- Repeating Mananam not substitute for Sravanam.

Example:

- Go on munching with nothing inside mouth is useless.
- Without study, thinking is imagination, speculation.

3rd obstacle:

- Raaga Dvesha, Kama, Krodha, Lobha at emotional level.
- If Sadhana Chathustaya Sampatti acquired, he has worked on Emotional problem.
- Karma Yoga + Upasana Yoga removes Raaga, Dvesha.
- With Ishvara Arpana Buddhi and Prasada Buddhi can drop likes and dislikes.
- Good Sadhakas don't have emotional problem.
- Nidhidhyasanam is tackling emotional problems in light of Vedantic teaching.
- Dwelling upon Vedantic teaching.

Problem	Dwell upon
Fear of mortalityRelationships	 Immortality of Atma (Nitya). Relationless reality Asangaha. No relation in water, water + water = One. Wave and wave related.

- Small, isolated, dejected, only in comparison to others.
- I am substratum of whole creation = fact.
- One wave can reject another wave but not water.
- Content of World = Consciousness.
- No complex, No hatred.
- For every problem there is answer in Vedantic teaching.
- For all problems in Ayurveda, Headache to pinprick take Dasamularishtam.

Vedanta:

Maha Dasamularishtam, solves all emotional problems.

Nidhidhyasanam:

Remove emotional problem.

Moksha – Definition:

Gita:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयकोधः स्थितधीर्मुनिरुच्यते ॥ २-५६॥ duhkhēsvanudvignamanāh sukhēşu vigataspṛhaḥ | vītarāgabhayakrōdhaḥ sthitadhīrmunirucyatē | 2-56 | |

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

- Ashtanga Yoga = 8 steps of Yoga.
- Here Tripandra Angani : $3 \times 5 = 15$, Pancha Dashaya Nididhyasanam.

Ashtanga Yoga Dhyanam	Pancha Dasha Anga Nididhyasanam
Initial stageMandah, Madhyama Adhikari.	After teaching for Assimilation.Uttama Adhikari.

Verse 100 :

त्रिपञ्चाङ्गान्यथो वक्ष्ये पूर्वोक्तस्य हि लब्धये। तैश्च सर्वैः सदा कार्यं निदिध्यासनमेव तु॥१००॥

tripañcāngānyatho vakṣye pūrvoktasya hi labdhaye, taiśca sarvaiḥ sadā kāryam nididhyāsanameva tu. (100)

For the attainment of the aforesaid Liberation, I shall now expound the fifteen steps with the help of which one has to practise the profound meditation at all times. [Verse 100]

a) Atha:

Here after.

b) Pancha Dasha Anga Nidhidhyasanam:

15 Anga – Nidhidhyasanam.

c) Purvoktasya Hi Labdhayaye, Siddaye:

- For Assimilation of already acquired Knowledge by Sravanam.
- With doubts, no assimilation.

Example:

Consumed food does not nourish, only assimilated food nourishes.

Sravanam	Mananam – Nididhyasanam
- Angi	AngaUnless doubts and old notions removed, one is Ajnani.

d) Taisca Sarvaih:

With 15 Angams.

e) Nidhidhyasanam Eva Karyam Sada:

One has to practice Vedantic Meditation always.

Ashtanga Dhyanam	Vedantic Meditation
 Gita: Chapter 13 Vivikta deshe Asinaha [13 - 11] Require seclusion, isolation, withdrawl, not with any other activity. Close sense organs, withdraw mind for beginners. 	 For Advanced student. When Samsara rises in the mind.

Gita:



मिय चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वम अरतिर्जनसंसदि ॥ १३-११॥ mayi cānanyayōgēna bhaktiravyabhicāriņī | viviktadēśasēvitvam aratirjanasaṃsadi || 13-11 ||

Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.... [Chapter 13 – Verse 11]

- We don't have Samsara buddhi all the time.
- No inferiority complex while watching movie.
- Kama, Krodha not invoked all the time, situations come and they are provoked.
- At that time teaching should come and knock off Kama, Krodha.
- Immune system, not activated all the time.
- Jeevan Mukti = Emotional comfort.
- Feeling tranquillity at emotional level is Nidhidhyasanam.
- Body / Mind / Intellect has limitations.
- Big scholarship, Sanskrit language not required for Realisation.
- Invocation of appropriate Vritti of Vedanta whenever Samsara Vritti arises is Nididhyasanam.

Verse 101 :

नित्याभ्यासादृते प्राप्तिर्न भवेत्सिच्चदात्मनः। तस्माद्ब्रह्म निद्ध्यासेज्जिज्ञासुः श्रेयसे चिरम्॥१०१॥

nityābhyāsādṛte prāptirna bhavetsaccidātmanaḥ, tasmādbrahma nididhyāsejjijñāsuḥ śreyase ciram. (101)

Without constant practice, the Self which is of the nature of pure Existence - Consciousness Bliss, cannot be attained. Therefore, the sincere seekers should always meditate on Brahman, for their own good. [Verse 101]

Importance of Nididhyasanam:

- Without Nididhyasanam Knowledge will not bless me.
- Best medicine doesn't bless me if not taken with Pathyam.
- Can't be absorbed into my system.

a) Nitya Abhyasadrte:

Without Regular practice of Nididhyasanam.

b) Satchit Atma Prapti Na Bhavet:

No owning up of Satchitananda Svarupam, my higher, real, self, Nature.

c) Tasmat Jignasuh Brahma Nididhyaset:

- Therefore seeker of Moksha should meditate on Brahman.
- Brahma Satyam Meditation = 'Nididhyasanam'.
- Jagan Mithya Meditation = 'Nididhyasanam'.

- Let world be seen, focus on thinking of Vedantic fact it is Mithya.
- Nothing Permanent Body has 6 modifications.
- In thoughts of World, see Vedantic facts, Body goes back to Earth.

d) Sreyase Chiram:

- Meditate for long time.
- Aham Dehaha Asmi conditioning has been for long time, countless Janmas.
- To give up coffee takes long time.
- For what purpose one should do Nididhyasanam?

Sreyas ye:

 For enjoying Jeevan Mukti, enjoying life without suffering, one should do Nididhyasanam.

Revision:

- Upto Verse 99... Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Parah.
- Brahman alone is the reality, World is less real than Brahman.
- Brahman is "I" the Consciousness principle.
- I Consciousness am Real, everything else other than me is Matter, less Real than me.
- Gain this Jnanam with Sravanam and Mananam.

- Sravanam is not casual, passive hearing, systematic, comprehensive study under competent Guru.
- Mananam to get conviction regarding teaching.
- Brahma Satyam is fact for me, not someone else's opinion.
- Nididhyasanam is very important to train Mind to shift from Anatma to Atma till it becomes spontaneous, natural.
- Ashtanga Yoga of Patanjali is for beginners in Meditation.

Anga:

• Limbs / steps.

Nididhyasanam:

• Is a regular committed Discipline.

Verse 102 & 103 :





यमो हि नियमस्त्यागो मौनं देशश्च कालतः। आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थितिः ॥१०२॥

yamo hi niyamastyāgo maunam deśaśca kālataḥ, āsanam mūlabandhaśca dehasāmyam ca dṛksthitiḥ. (102)

प्राणसंयमनं चैव प्रत्याहारश्च धारणा । आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात् ॥१०३॥ prāṇasamyamanam caiva pratyāhāraśca dhāraṇā, ātmadhyānam samādhiśca proktānyangāni vai kramāt. (103)

1) The control of the senses (yama), 2) the Control of the mind (Niyama), 3) renunciation (tyaga), 4) silence (mouna), 5) space (desa), 6) time (kala), 7) posture (asana), 8) sucking in the anus (mulabandha), 9) holding steady the body (deha-samya), 10) steadiness of gaze (drksthiti), 11) control of prana (prana-samyamana), 12) the withdrawl of the mind (pratyahara), 13) continuous reflection (dharana), 14) contemplation on the Self (dhyanam), and 15) total absorption (samadhi) - these are indeed the items declared verily in a series. [Verse 102 & 103]

1) Yama:

- Restrain, Avoidance, withdrawal.
- Yam Yachhati Iti Yamaha.
- Don't's

2) Niyama:

Disciplines to follow, committedly, positive performance.

3) Tyagaha:

• Giving up, Renunciation.

4) Maunam:

• Silence.

5) Deshaha:

• Place.

6) Kalaha:

• Time.

7) Asana:

• Posture.

8) Moola Bandha:

- Disciplining body, Root locking,
- Udyan, Nauli Bandha.
- Bandha = Lock.

9) Deha Samyama:

• Equilibrium of Body.

10) Diksthithi:

• Steadiness of Gaze, vision.

Verse 103:

11) Prana Samyamam:

Pranayama Breathing discipline.

12) Pratyahara:

Withdrawal of sense organs, Damaha in Vedanta.

13) Dharana:

Focussing on object, withdraw wandering Mind.

14) Atma Dhyanam:

- Non-wandering Mind, Retention of focussing for a length of time.
- Deliberate Job, deliberately withdraw, effort involved without which Mind wanders.

15) Samadhi:

- Absorption, No effort required.
- Spontaneous absorption without will and effort.

Kramat:

Order important.

Verse 104 – 124 :

21 Verses defines 15 limbs.

Verse 104 :



सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः। यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ॥१०४॥

sarvam brahmeti vijnānādindriyagrāmasamyamah, yamo'yamiti samprokto'bhyasanīyo muhurmuhuḥ. (104)

By the direct knowledge that "all this is Brahman," to gain a life of easy restraint of all the senses is rightly called yama; this should be practised again and again. [Verse 104]

1st Angam:

1) Yamaha – Don't's:

- Yoga Shastra Definition Valid for beginner, Mandah, Madhyama Adhikari.
- Things to be avoided, eschewed.

(i) Ahimsa:

Avoidance of Himsa, injury to others, withdraw from "Himsa".

(ii) Satyam:

- Some truth not to be spoken, observe Maunam.
- Giving up of Anrutam.
- Don't speak Untruth.

 Stress not on speaking truth but avoidance of Untruth, especially if truth can hurt a person.

Example:

- You are deaf, insensitive.
- No Go on saying again and again.
- Other person feels hurt.
- Should not tell that, Truth also hurts "Satyam Api Apriyam Chet".
- Observe Maunam.

iii) Astheyam:

Avoidance of taking away somebody else's property, not stealing.

iv) Brahmacharyam:

• Sexual chastity, avoidance of sexually illegitimate relationship, Maithuna Varjanam.

v) Aparigraha:

- Avoidance of hoarding, accumulating wealth, simple living, high thinking.
- Highest form is Sanyasa.

Vedantic Description of Yama in the verse:

a) Indriya Grama Samyamah:

Natural restrain, withdrawal of group of sense organs – Why?

b) Sarvam Brahmeti Vijnanat:

- By the vision that Brahman is everything.
- Seeing Brahman everywhere.
- No Shabda, Sparsha, Rupa, Rasa, Gandha other than Brahman.
- They are Mithya, meaningless, irrelevant.
- Therefore, sense organs are not attached to sense objects.

c) Yamaha Ayam Iti Samproktaha:

Said to be Yamaha according to Vedanta.

d) Muhurmuhu Niyaha:

- Seeker should practice again and again.
- When there is sensory desire, negate sense object as Mithya.
- Falsification of sense object and desire is called Yamaha.

Verse 105 :

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः । नियमो हि परानन्दो नियमात्क्रियते बुधैः ॥१०५॥

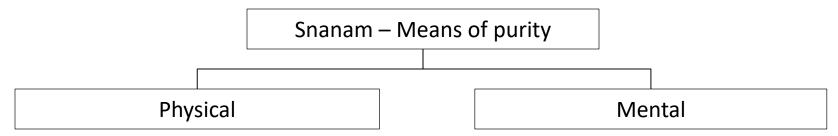
sajātīyapravāhaśca vijātīyatiraskṛtiḥ, niyamo hi parānando niyamātkriyate budhaiḥ. (105)

To maintain a continues flow of thoughts of the same species by rejecting the influx of all dissimilar thought currents, is called niyama which is a great Bliss-experience. This is regularly practised by the wise. [Verse 105]

2nd Angam:

- Niyama Positive Discipline.
- Every transaction pollutes Mind with Raaga, Dvesha, Kama, Krodha, Lobha, Moha.

i) Shaucham:



ii) Santosha:

- Positively entertaining thought of contentment, I am happy with what I have.
- Don't compare with Neighbour, others in the family.
- Be content with what you earn and can enjoy.

Bhaja Govindam:

मूढ जहीहि धनागमतृष्णां कुरु सद्धुद्धिं मनसि वितृष्णाम् । यस्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २॥ (भज गोविन्दं भज गोविन्दं...)

mudha jahihi dhanagamatrsnam kuru sadbuddhim manasi vitrsnam I yallabhase nijakarmopattam vittam tena vinodaya cittam II 2 II (bhaja govindam bhaja govindam...)

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O Fool! Give up the thirst to possess wealth. Create in your mind, devoid of passions, thoughts of the reality. With whatever you get (as a reward of the past), entertain your mind (be content). (Seek Govinda, Seek Govinda....) [Verse 2]

- Positively makes Mind happy.
- Learn to tell that I am happy, contented, Santushtaha.

iii) Tapas:

- Sharira Peedanam, wilful denial for asserting mastery over Body and senses.
- Fasting, sleeping without pillow, without fan, observe Maunam.

iv) Svadhyaya:

- Mainly Bashya Parayanam.
- Also learning Meaning.

v) Ishvara Pranidhanam:

• Worship of God compulsory for Brahmachari, Grihasta, Vanaprastha to get spiritual growth.

- Not worshipping is going away from spirituality, get Pratyavaya Papam.
- After Sravanam Mananam, Niyama is of different type.

a) Sajatiya Pravahascha:

- Constantly remembering Brahman at conscious and subconscious level.
- When free, what comes to Mind?
- Worry, Kama.
- After class what comes naturally.
- When free, Vedantic thoughts should flow in seeker's Mind.

b) Vijatiya Tiraskrith:

- All UnVedantic thoughts must become casual, required for living.
- Mind not host to situations.
- Unvedantic thoughts loose Tatparyam.
- Assimilation of Vedanta should lead to other activities becoming insignificant.
- Why?
- All transactions belong to Anatma, Mithya.
- Satyam screen should become dominant, Movie should fade away.
- Now absorbed in movie.
- Shifting focus is called 'Nididhyasanam'.
- When I think of life's problems, now Vedanta very far away.

c) Niyamaha Para Anandaha:

- When Vedanta dominant Ananda becomes dominant in your life.
- When transactions dominant, Dukham alone dominant.
- No transaction gives Ananda.
- Transactions give present Dukham or future Dukham.
- Not going to loose anything by making transactions insignificant.
- 'Nididhyasanam' should become happy process like sleep, not ask how long 'Nididhyasanam' required.
- Swami everyday happy.

d) Niyamat Kriyate Budhaih:

• Wise regularly practice Nididhyasanam, diligently, committedly, sincerely.

Verse 106 :

त्यागः प्रपञ्चरूपस्य चिदात्मत्वावलोकनात्। त्यागो हि महतां पूज्यो सद्यो मोक्षमयो यतः॥१०६॥ tyāgaḥ prapañcarūpasya cidātmatvāvalokanāt, tyāgo hi mahatāṁ pūjyo sadyo mokṣamayo yataḥ. (106)

Real renunciation (tyaga), always so respectfully honoured by the noble sages is the rejection of the illusory universe, on realising that the universe is nothing but the Atman, the pure Consciousness. [Verse 106]

3rd Anga: Tyagaha

Regular meaning is Sanyasa, Renunciation – 4th Ashrama a person takes after a Ritual.

Upanayana Ritual:

- Promise to Veda and Lord, will do everything commanded by you, Nitya Vihita Karma, contract, bond, vow with God.
- Avoid prohibited actions, will get punished by Pratyavaya Papam, can't renounce family in Grihasta Ashrama, 7 Janmas will be born as women, widow.

Formal Method:

- Sanyasa Ritual, take permission from Shastra, don't want family, children, money, all obstruct Vedantic pursuit.
- Sanyasa is not compulsory, can pursue Grihasta and attain Moksha.
- When you do formally, its called Tyagaha.

Vedantic Meaning:

Not a Ritualistic Ashrama Sanyasa but internal Renunciation born out of wisdom.

Wisdom	Renunciation
- Knowledge of Atma.	Of AnatmaNot running away from world / rope snake.

- Ignorant runs away from rope snake.
- Wise runs away by knowledge of rope.
- How you remove dream, desk, wife, child, house?
- By understanding no dream, desk, wife, child house other than Brahman.

House / Wife	Brahman
Nama RupaCan crumbleChanging	- Satyam - Changeless

a) Prapancha Rupasya Tyagaha:

• Renunciation, falsification of Universe.

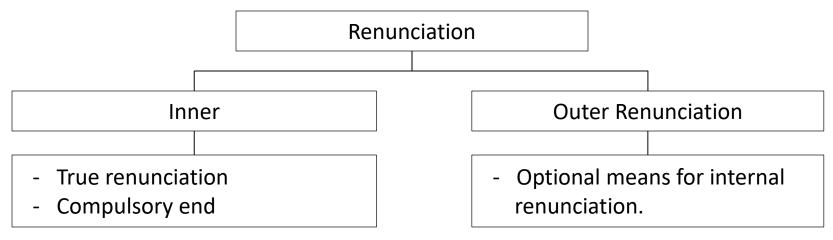
b) Chidatma Avalokanat:

- By vision of Chidatma, Chaitanya Rupa, Adhistana, Adhyasta Prapanchasa Aadha.
- Negation of superimposed Universe is called Tyagaha.

As wave	As water
 Relationships are there, big, small, association or dissociation, birth, death – are there. 	All ocean one.No relationshipShva Kevaloham.

c) Tyago Hi Mahatam Pujyah:

This renunciation is respected, honoured by wise people.



- Can take external Renunciation or not but if I don't have inner Renunciation will continue crying in life.
- Sorrow can never go without internal Renunciation.
- External Renunciation does not guarantee happiness.
- Internal Renunciation gives Joy here and now.

d)Sadyo Moksamaya Yatah:

Sadyo: Here and now, immediate freedom.

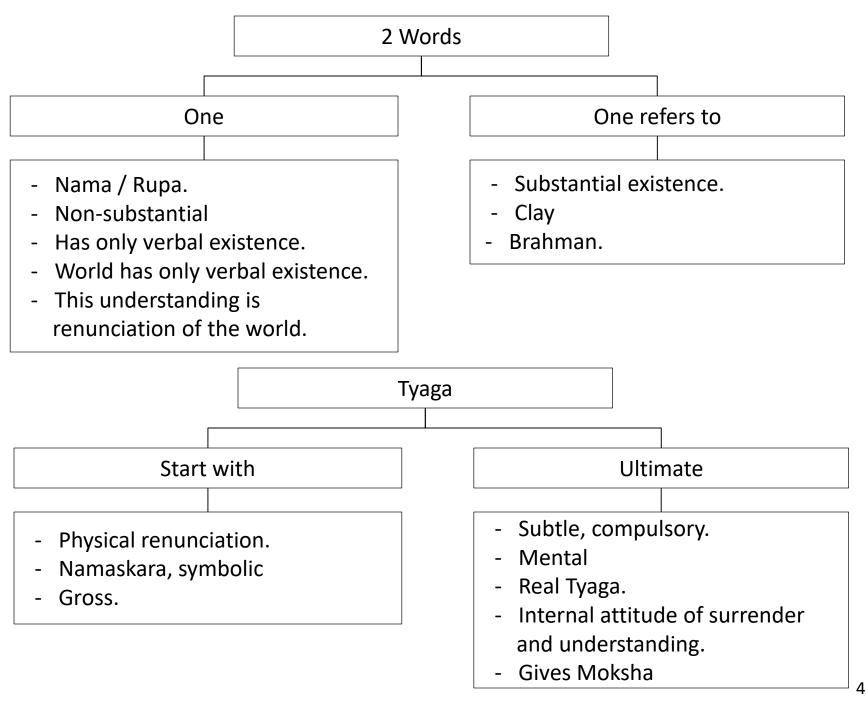
Revision:

Nididhyasanam:

- Is Alert living and dwelling upon Vedantic teaching in background throughout transactions.
- For some minds, this is more than enough to assimilate teaching.
- If serious mental problems of Kama, Krodha, Lobha, Raaga, which one can't solve by Vedantic Teaching, special Meditation prescribed in Ashtanga Yoga upto Samadhi.
- Shankara redefines Nididhyasanam of Patanjali which involves awareness, not any specific action.
- 15 limbs (8 from Ashtanga Yoga).
- Yama, Niyama, Tyaga covered.

Tyaga:

- Normal meaning Renouncing everything and taking up Sanyasa, specific action.
- So Shankara takes falsification of Universe in the vision of Brahman.
- Negation of pot in the Vision of clay is renunciation of Pot.
- In Pot renunciation, no ritual, not changed cloth, not broken pot.
- Now I know, Pot has only verbal Existence, existence belongs to clay alone.



Verse 107 :

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । यन्मोनं योगिभिर्गम्यं तद्भवेत्सर्वदा बुधः ॥१०७ ॥ yato vāco nivartante aprāpya manasā saha, yanmaunam yogibhirgamyam tadbhavetsarvadā budhaḥ. (107)

The wise sage should ever remain in that silence (mouna), "from which mind along with speech returns without comprehending It', and this state of silence within can be attained by meditators (Yogis). [Verse 107]

4th Anga – Mounam – 1st Definition: General Introduction

3 Meanings of Mounam:

3 meanings of Mounam

Verse 107

- Silence of Brahman
- Mandukya Mantra:
- Amatra, Mantrascha,
 Avyavaharyam, Prapancho
 Upasamam.
- Amatra = Absolute Silence (Capitals).
- Can't be disturbed by anything, undisplacable.
- Paramartika level.
- Yavaharika Shabda can't disturb absolute silence.

Example:

- Dream Pratibhasika noise of railway station can't disturb waking Vyaharika silence.
- Trying to record dream sound while sleeping with Tape Recorder.
- Two not opposed if they belong to 2 orders of reality.

Brahma is:

Mundak Upanishad:

- Yat tad Adreshya...

Katho Upanishad:

- Ashabdam.. [1-3-15]
- Brahman is free from Karma Indriyas, eternally silent.

Verse 108

 Wisdom of words, understanding limitation of words.

Verse 109

- Vak Vyapara Varjanam.
- Vyavaharika relative silence, Apekshika Mouna.
- Can be displaced by sound.
- Subject to arrival, departure.
- Jiva has Vag indriyam and will speak.

Mandukya Upanishad:

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वेत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥१२॥

Amatras-caturtho-'vyavaharyah prapanco-pasamah sivo-'dvaita evam-omkara atmaiva samvisaty-atmana-' 'tmanam ya evam veda ya evam veda II 12 II

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and nondual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his Self in the Supreme Self – the individual in the Total. [Mantra 12]

Mundak Upanishad:



यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah 11 6 11

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs — that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle — that Imperishable Being is what the wise perceive as the Source of all Creation. [I-I-6]

Katho Upanishad:



अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं भ्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha rasam nityam agandhavat ca yat;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I - III - 15]

Verse 108: 2nd meaning:

World – 2 things

Brahman

- Matter principle.

- Consciousness principle
- Can't be clearly explained

- Can't be clearly explained.

Maya

Brihadaranyaka Upanishad:



पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवाविशिष्यते ॥
 श्र शांतिः शांतिः शांतिः ॥

Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!!!

That is Whole, this is Whole; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Keno Upanishad:



न तत्र चक्षुर् गच्छित न वाग् गच्छित नो मनः न विद्यो न विजानीमो यथैतदनुशिष्यात् अन्यदेव तद् विदितादथो अविदितादिध इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचिक्षरे ॥३॥ Na tatra cakşur gacchati na vāg gacchati no manaḥ na vidmo na vijānimo yathaitad-anuśişyāt Anyadeva tad viditād atho aviditādadhi Iti śuśruma pūrveṣām ye nastad vyācacakṣire They eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us that. [I - 3]

Neither known / unknown.

Katho Upanishad:



अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गृहायाम् । तमऋतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥२०॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah | | 20 | |

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I - II - 20]

- Smaller than smallest.
- Knowing limitation of words is also Mounam.
- 1st + 2nd Meaning indicate Real Absolute silence.

3rd Person:

- Relative silence to make person think.
- If person talks too much, he does not think.
- When we shut our mouth, Mind becomes more Active.
- Initially, Mind throws out a lot of problems, complaints about Ishwara also, pressure cooker breaks out. 476

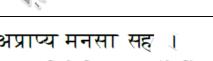
- Slowly mind subsides, one begins to study own Nature, why am I like that?
- Silence has value.

a) Mounam Brahma:

- Mounam is Brahma.
- What type?

b) Yato Vacho Nivartante:

Taittriya Upanishad:



यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥१॥

yato vaco nivartante, aprapya manasa saha, anandam brahmano vidvan, na bibheti kadacaneti, tasyaisa eva sarira atma yah purvasya II 1 II

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Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II - IV - 1]

- Brahman, from which words come back without objectifying.
- Words meant for objectification of various things, Padarthas.
- When you utter Table, chair... Mind projects image of table, chair,...
- When you utter Brahman, words come back, Aprameyam.

Vachame Gocharam:

Word does not travel out because it is not object but subject Consciousness itself.

- Mounam is that Brahman which is free from words.
- No more verbal noise in Brahman because words don't go to Brahman.
- Therefore, Brahman is noiseless, wordless, Mounam.

c) Aprapya Manasa Saha:

Even thoughts retreat from Brahman because Brahman is Achintyam, unthinkable, inconceivable.

d) Yathi Yogibihi Gamyam:

- Which Brahman is accomplished by Jnanis alone.
- Verbal Mounam can be practiced by Balaha, Ajnabihi, 3rd Mounam Relative silence but Brahman called Mounam can be accomplished by only Yogis.
- Yogi here is Jnani.
- Accomplishing is owning up, Mounam Brahman Ayam Asmi, Shantam, Shivam, Advaitam, Chaturtham Manyanthe, Sa Atma.

e) Budaha Sarvada Tad Bavet:

- Wise man is always that Mounam Brahman.
- It is not Action he does but is his very Nature.

Verse 108 & 109 : 📲

वाचो यस्मान्निवर्तन्ते तद्वक्तुं केन शक्यते। प्रपञ्चो यदि वक्तव्यः सोऽपि शब्दविवर्जितः॥१०८॥ vāco yasmānnivartante tadvaktum kena śakyate, prapañco yadi vaktavyaḥ so'pi śabdavivarjitaḥ. (108)

इति वा तद्भवेन्मोनं सतां सहजसिन्ज्ञतम्। गिरा मोनं तु बालानां प्रयुक्तं ब्रह्मवादिभिः॥१०९॥

iti vā tadbhavenmaunam satām sahajasañjñitam, girā maunam tu bālānām prayuktam brahmavādibhiḥ. (109)

Who can describe That (Self) from which words return? If the phenomenal world of plurality were to be described, that too is beyond words. This is another definition of 'silence' (mouna) which is natural to all Men of Wisdom. The gross silence by restraining speech is prescribed for the ignorant by the teachers of Brahman. [Verse 108 & 109]

Verse 108:

2nd Definition of Mounam:

- Understanding of fact that words can neither describe Brahman or Maya, Atma –
 Anatma, Consciousness or Matter.
- a) Vachaha Yasman Nivartante:
 - Words withdraw from Brahman.
 - Can't objectify Brahman.
- b) Tatu Kena Vaktum Na Shakyate:
 - Who can explain that Brahman verbally? Words can't explain Brahman.
 - God defined is God defiled because words can describe.

- 1st line describes inexplicability of Brahman.
- 2nd line: Inexplicability of Maya.

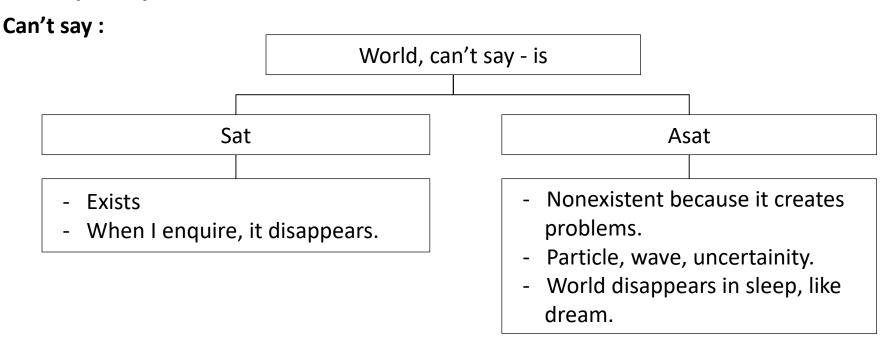
c) Prapanchasya Yadi Vaktaryaha:

Suppose I try to explain World, Maya.

d) Tatopi Shabda Vivarjitaha:

That is beyond verbal explanation.

Philosophically:



- In explainability is nature of Prapancha, Maya and Brahman.
- This understanding is called Mounam 2nd meaning.

Verse 109:

Mounam: 3rd Definition

a) Iti Va Tad Baven Mounam:

- Understanding of inexplicability of Brahman + Maya, this understanding is called Mounam.
- This Mounam is there for Jnani, Ajnani will not understand.

b) Satam:

- 2nd Mounam, accomplished by Jnani.
- How Jnani enjoys this Mounam?

c) Sahaja – Samjnitam:

As soon as they speak, they know the limitation of the Word.

Upanishads contradict:

Taittriya Upanishad:



यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥१॥

yato vaco nivartante, aprapya manasa saha, anandam brahmano vidvan, na bibheti kadacaneti, tasyaisa eva sarira atma yah purvasya II 1 II

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II - IV - 1]

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Keno Upanishad:

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनः न विद्यो न विजानीमो यथैतद्नुशिष्यात् अन्यदेव तद् विदितादथो अविदितादधि इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचिक्षरे ॥३॥

Na tatra cakşur gacchati na vāg gacchati no manah na vidmo na vijānimo yathaitad-anušişyāt Anyadeva tad viditād atho aviditādadhi Iti śuśruma pūrveṣām ye nastad vyācacakṣire

They eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us that. [I-3]

- Upanishad full of words, manages to reveal Brahman by words, knowing fully limitation of words.
- Limited words used by Upanishad and successfully accomplishes.

Katho Upanishad:



श्रवणायापि बहिभयों न लभ्यः शुण्वन्तोऽपि बहवो यं न विद्यः। आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७॥

Sravanaya'pi bahu-bhiryo na labhyah srnvanto'pi bahavo yam na vidyuh, Ascaryo vakta kusalo'sya labdha ascaryo jnata kusalanu-sistah II 7 II

"He (the Self) of whom many are not able even to hear; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher." [I - II - 7]

Guru – Great teacher teaches from subtler thoughts instrument to Grosser words instrument.

 Sishyas job tougher, has to listen to Gross words and convert into subtler thoughts, uphill task against gravitation.

c) Gira Mounam Balanam:

- Gross Verbal silence (Kashta Mounam) is for spiritual kids, LKG, Good for beginners, Like Upavasa etc for Sadhaka Ajnanis.
- Stop speaking for one day, control usage.

d) Prayuktam Brahmavadibhih:

- Wise understand this truth.
- 3 meanings of Mounam: Brahman, Knowledge of Limitation of words, verbal silence.

Verse 110 :

आदावन्ते च मध्ये च जनो यस्मिन्न विद्यते। येनेदं सकलं व्याप्तं स देशो विजनः स्मृतः॥११०॥

ādāvante ca madhye ca jano yasminna vidyate, yenedam sakalam vyāptam sa deśo vijanaḥ smṛtaḥ. (110)

That state is "Space" (desa), wherein the universe (jana) never is, either in the beginning or in the middle or in the end but which pervades all these; this is the solitary (vijanah) Brahman state. [Verse 110]

5th Anga – Desha – Place : Yogic Meaning :

a) Vijana Deshaha:

- Secluded place, cave in mountain.
- Vedantic Desha Vijana :
 - Boktru, Bogya Prapancha Rahitaha.
- b) Yasmin Janaha Na Vidyate :
 - In which there is no Jivas, individuals Not Pralaya.

Gita:

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४

mayā tatamidam sarvam jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāham tēṣvavasthitaḥ || 9-4 |484 All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

c) Adau, Madhye, Ante Cha:

- In all 3 periods of time Brahman was, is, will be Advaitam.
- No 2nd Jiva, No 2nd Jagat at any time.
- Where should Jnani go for secluded place?
- To Brahman where is Brahman?
- I myself am Brahman.

Mandukya Upanishad: Karika

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते । एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ॥ ७१ ॥ na kaścijjāyate jīvaḥ saṃbhavo'sya na vidyate | etattaduttamaṃ satyaṃ yatra kiṃcinna jāyate || 71 ||

No kind of Jīva is ever born nor is there any cause for any such birth. The Ultimate Truth is that nothing whatsoever is born. [IV - K - 71]

- Jiva Srishti Nisheda, Jagat Srishti Nisheda.
- No Jiva, Jagat Really.
- Experientially there, Like Dream, really not there, factually not there.
- I am myself Brahman, I am eternally in Vijana Desha.
- Jnani is in Vijana Desha always.

Yogi	Jnani
- Will Runto cave, to dissociate, silence, quietitude.	 Advaitin enjoys seclusion all the time. Because there is no 2nd thing other than me.

My seclusion not affected by my Reflection.

Example:

Dog can't stand another Dog Reflected in mirror, starts barking.

Jnani's vision:

- Only one Bimba Chaitanyam, everything else Pratibimba Chaitanyam.
- I am eternally alone, Moksha called Kaivalyam, Kevalasya Bhava, no 2nd thing to limit me to disturb me.
- Brahman called "Vijana Desha".

Verse 111 :

कलनात्सर्वभूतानां ब्रह्मादीनां निमेषतः। कालशब्देन निर्दिष्टो ह्यखण्डानन्देकः अद्वयः॥१११॥

kalanātsarvabhūtānām brahmādīnām nimeṣataḥ, kālaśabdena nirdiṣṭo hyakhaṇḍānandekaḥ advayaḥ. (111)

The one non-dual, indivisible Bliss state (Brahman) is indicated by the term "time" (kala) as it conjures up, in a twinkling of the eye, all beings, from Brahma (Creator) downwards. [Verse 111]

6th Anga – "Kala": Normal Meaning

- Kal Root, Kalyati to produce, to cause.
- Responsible for arrival of everything in Creation.
- Time not only factor for the arrival daily.
- Kalayati Sarvam Iti Kalaha.

Yogic Meaning:

Brahma Muhurta = 4:30 AM – 6:00 AM, worries forgotten, new ones not started,
 Devatas present.



- Sandhya Sandhi takes place.
- Samyak Dhyayati Asyam Iti Sandhya.
- Sam well, Dhya Meditation.

Goddess of Gayathri:

- Called Sandhya Devi.
- Sandhya = Auspicious time.
- Vedantic Meaning based on same derivation.
- Kala Produces everything, cause of everything.
- Brahman = cause of everything.

Taittriya Upanishad:



यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥१॥ yato vaco nivartante, aprapya manasa saha, anandam brahmano vidvan, na bibheti kadacaneti, tasyaisa eva sarira atma yah purvasya II 1 II

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II - IV - 1]

- a) Brahman = Sarva Butanam Kalana Karanam, Srishti, Sthithi, Laya Karanam, Adharaha.
 - Creator of all entities.
 - Cause of arrival of time itself, time cause of everything.

Dakshinamurthy Stotram:



बीजस्यान्तित वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पूनः मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम् मायावीव विज्ञमभयत्यपि महायोगीव यः स्वेच्छया तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vānkuro jagaditam prānnarvikalpam punah māyākalpita deśakālakalanā vaicitryacitrīkṛtam māyāvīva vijrmbhayatyapi mahāyogīva yah svecchayā tasmai śrīgurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Experience of timelessness, spacelessness possible because of Consciousness.
- Where does Jagrat time and Svapna time arise from? From Consciousness.
- In Sushupti, where does time-space resolve into? That Consciousness I am.
- Everything rests in Time-Space, Time-Space rests in Brahman.
- Brahman = Desha-Kala-Adhara.

Symbolically presented in Katho Upanishad:



यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः । मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २४ ॥ Yasya Brahma ca ksatram ca, ubhe bhavata odanah, Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah II 25 II

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [I - II - 25]

- Entire Creation is Annam, food for Atma, the Consciousness. During Pralayam, Atma swallows, resolves Jagat into it.
- Mrityur, Time is pickle for the Creation to be eaten.
- Atma swallows Creation, Kala is integral part of Creation, can't be separated.
- Desha Kala is Adhara for Creation.

Example:

Bagawatam:

"Kala" used for Bagawan.

Gita:

श्री भगवानुवाच कालोऽस्मि लोकक्षयकृत्प्रवृद्धः लोकान्समाहर्तुमिह प्रवृत्तः । ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥ śrī bhagavānuvāca kālo'smi lokakṣayakṛtpravṛddhaḥ lokānsamāhartumiha pravṛttaḥ | ṛte'pi tvāṁ na bhaviṣyanti sarve ye'vasthitāḥ pratyanīkeṣu yodhāḥ || 32 🌡 90 The Blessed Lord said: I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without You, none of the warriors arrayed in hostile armies shall live. [Chapter 11 – Verse 32]

I am Master of Time, beyond time, timeless.

Example:

- Sun, Moon kept on head of Deities symbolic.
- Surya Chandra Bhushanam, represent time principle.
- Sun-Day, Moon-Night (Pournami, Amavasya).

b) Kala Shabdaha Nirdeshataha:

Brahman indicated by time.

c) Akhanda Ananda Ko Dyayah:

- Brahman being beyond space and time will be beyond division.
- Whatever falls in time, space is subject to division.
- Jagrat, Svapna, subject-object division seen because they fall within time-space.
- In Sushupti, Kala swallowed, Pramatru, Pramata, Pramanam, Knower, Known, Knowing instrument Bheda.
- Swallowed by Consciousness.
- Subject, object instrument differences swallowed by Consciousness.
- Yatra Kala, Tatra Vikalpa Asti.
- Yatra Kala Nasti, Tatra Vikalpa Api Nasti.

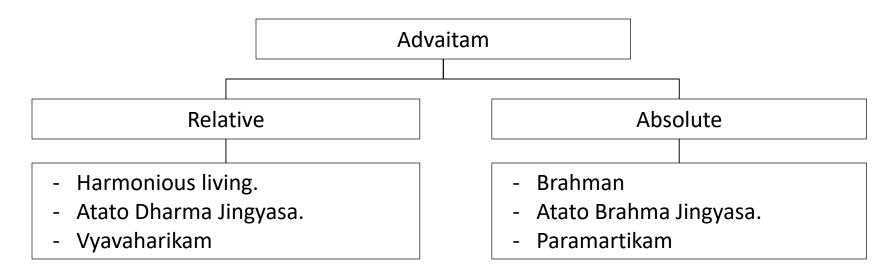
- Brahman = Nirvikalpaha, Akhandaha, Divisionless, hence Ananda.
- Division is sorrow, separation, loneliness, Rejection is sorrow.

	Division / World	Divisionless / Brahman	
i) ii)	Separation, pain, selfish. Life without values is living in confusion, Dvaitam prominent.	i) ii)	Love, Happiness, compassion, Danam, Selfless. Life of values is living in Harmony,
	comusion, Dvaltam prominent.	''',	Advaitam. Poorna Ananda Svarupam.

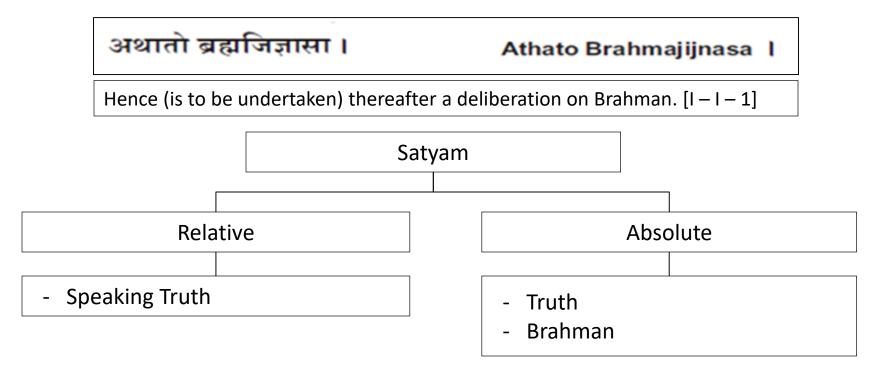
- In Relative World Advaitam possible only in one way Harmony alone.
- Where Harmony that group, family, company, organisation functions as a single individual.

Example:

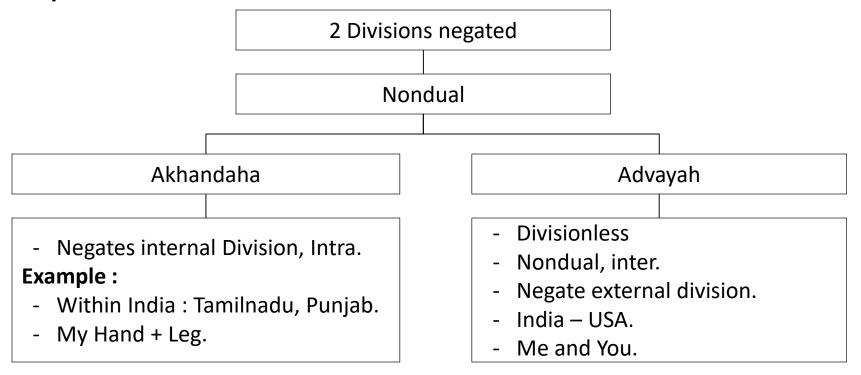
- Many organs in our Body, but all function as one individual in harmony.
- Harmony is Dharma, order, Advaitam.
- Advaitam in practice is harmony.
- Veda starts with Dharma, Advaitam in Vyavaharic Prapancha by Dharma.
- When you discover Advaitam in Vyavahara through Dharma then alone you can discover Absolute Advaitam.



Brahma Sutra:



d) Advayah:



- Brahman free from both intra and inter divisions.
- What is Kala? Brahman.
- No auspicious time for Meditation, you are living in Brahman all the time.
- Since Brahman is there all the time, permanent awareness of Brahman alone is Kalaha.

e) Nimeshataha:

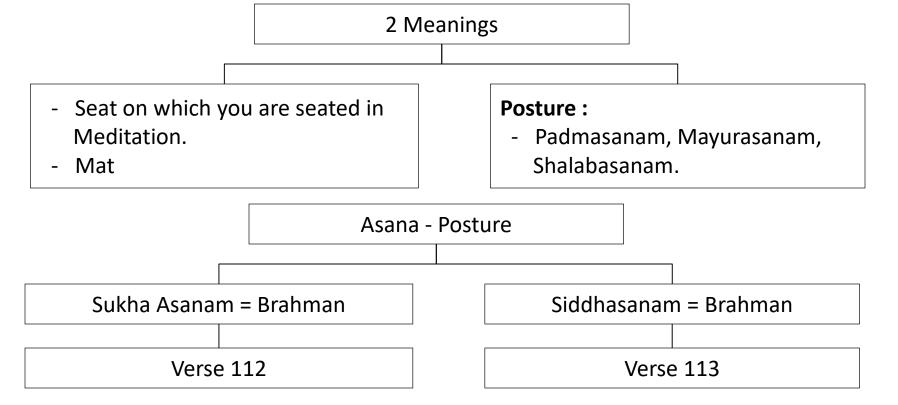
Beginning from Minute, time principle upto Chatur Mukha Brahma = Brahman.

Verse 112 :

सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम् । आसनं तद्विजानीयान्नेतरत्सुखनाशनम् ॥११२ ॥ sukhenaiva bhavedyasminnajasram brahmacintanam, āsanam tadvijānīyānnetaratsukhanāśanam. (112)

That should be understood as the "right posture" (asana), in which meditation upon Brahman will flow spontaneously, with unbroken, effortless ease. Asana is not any of the postures which destroy one's comfort. [Verse 112]

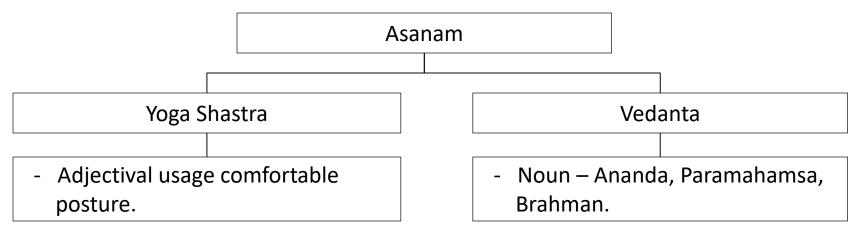
7th Anga – Asanga:



• Sariram Brahma Mayam, for Advanced students.

Sanskrit Grammar:

- Tritiya Vibakti Sukhena Eva Asanam.
- Saptami Vibakti Sukhiya.
- Yasmin Sukhe Neiva, Tatu.
- Brahma Sukham Bavati.
- Sukha = Brahman, Satyam, Jnanam, Anantham.
- Brahman = Sukham, person free from all Chintanam.
- Chintanam Naiva Bavet, Tatu Brahma.



1st Meaning:

AAAS – Root – to be seated, to Rest.

2nd Meaning:

- A Aste Mat, that over which everything rests.
- Brahman = Biggest Ultimate Mat on which whole Creation rests.

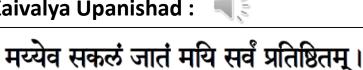
Gita:

मया ततमिदं सर्वं जगदव्यक्तमृतिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidam sarvam jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāham tēsvavasthitah | | 9-4 | |

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

Kaivalya Upanishad:



मिय सर्वं लयं याति तद्बह्याद्वयमस्म्यहम् ॥ १९॥

mayi sarvam layam yati tadbrahmadvayamasmyaham | 19 |

mayyeva sakalam jātam mayi sarvam pratisthitam

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Vishnu Sahasranamam: Dhyanam

ॐ नमो भगवते वासुदेवाय। शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम्। लक्ष्मीकान्तं कमलनयनं योगिभिध्यानगम्यं वन्दे विष्णुं भवभयहरं सर्वलोकेकनाथम् ॥ ३॥

om namo bhagavate vāsudevāya śāntākāram bhujagaśayanam padmanābham sureśam viśvādhāram gaganasadrśam meghavarnam śubhāngam | lakşmīkāntam kamalanayanam yogibhirdhyānagamyam vande viṣṇum bhavabhayaharam sarvalokaikanātham 11 3,617 I salute vishnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed (Adi-Sesha), who sports a lotus in His navel, who is one lord of all the devs, who is the support of the worlds, who is subtle and All-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of samsara. [Verse 3]

Asate Jagat Sarvam Asmin Iti Asanam, support of World.

Sukha Asanam:

- Brahman of the Nature of Ananda, happiness.
- Asanam : Support for whole Universe.

a) Yogic Sukha Asanam: Na Itaret:

- Temporary comfortable posture, Relative.
- Ultimate Sukha Asanam = Brahma Nishta.

b) Na Itaret:

Other Asanas Sukha Nashanam.

c) Ajasram Brahma Chintanam:

 Posture in which, meditation upon Brahman with flow spontaneously, with unbroken, effortless ease.

Verse 113 :

सिद्धं यत्सर्वभूतादि विश्वाधिष्ठानमन्ययम् । यस्मिन्सिद्धाः समाविष्टास्तद्वे सिद्धासनं विदुः ॥११३॥ siddham yatsarvabhūtādi viśvādhiṣṭhānamavyayam, yasminsiddhāḥ samāviṣṭāstadvai siddhāsanam viduḥ. (113)

That which is famously known as the beginning of all beings, "That" which is the immutable substratum for the entire world of happenings, "That" in which the Men of Realisation stay merged, "That" is to be understood as siddha-asana. [Verse 113]

- Siddhasan = Brahman.
- Asanam Biggest Mat, Vishwadharam.

Sid:

To accomplish.

Siddha:

- Accomplished person, object.
- Subject of accomplishment.
- Degree, house, position Siddha Vastus.

Vedanta:

- Nitya Siddha Vastu = Brahman ever accomplished entity, born with Body, other Vastus acquired in Time.
- I am Existence, Consciousness, Brahman, in past, present, future.
- No Sadhana prescribed to accomplish Brahman.

Siddhasya Siddha = Owning up ever accomplished Brahman.

a) Yatu Siddham:

That ever accomplished Brahman.

b) Sarva Butadi Tishtam:

Which is Adhishtanam, Asanam, substratum of Universe.

c) Visva:

Consisting of Sarva Butas.

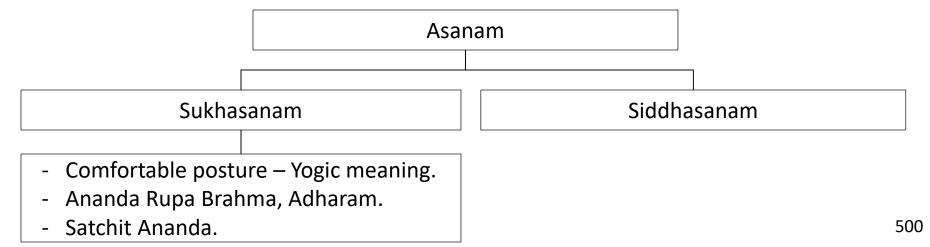
d) Yasmin Tishta Samavistah:

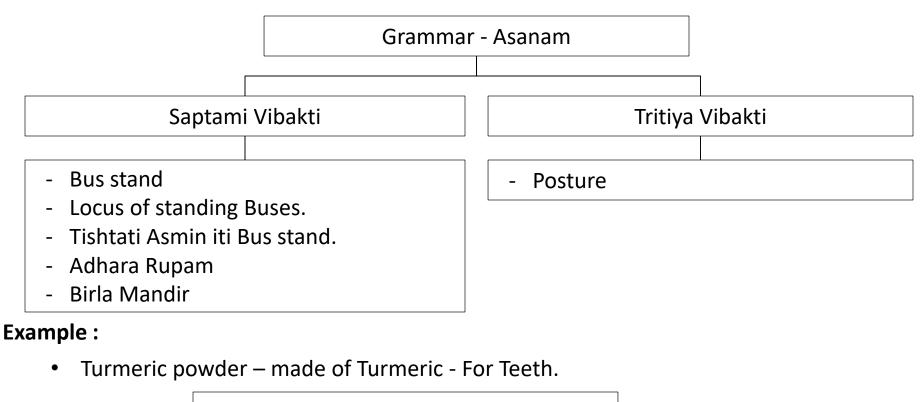
• Brahman is that in which Siddha Jnani's are established, seated, abide in Knowledge of Aham Brahma Asmi.

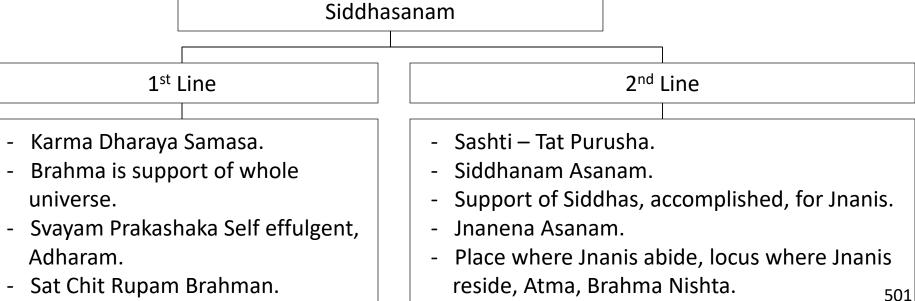
e) Tad Vai Siddhasanam Viduh:

That is understood as Siddha – asan.

Revision:







- Why Brahma Adharam for Jnanis only?
- For Ajnani's also, Brahman is Adharam, but they do not know, hence don't abide in Atma.
- No Ajnani claims Chaitanyam Brahman is his support.
- Therefore, Jnaninam Adharam.

Final Conclusion:

- Siddhasan + Sukhasan = Brahman.
- Nididhyasanam = Never loosing sight of fact Sarvam Brahma Mayam Jagat.

Gita:

ब्रह्मार्पणं ब्रह्म हविः र्ब्रह्मास्रो ब्रह्मणा हुतम् । ब्रह्मेव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad:



ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥ Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]

Verse 114 :

यन्मूलं सर्वभूतानां यन्मूलं चित्तबन्धनम् । मूलबन्धः सदा सेव्यो योगोऽसौ राजयोगिनाम् ॥११४॥

yanmūlam sarvabhūtānām yanmūlam cittabandhanam, mūlabandhaḥ sadā sevyo yogo'sau rājayoginām . (114)

That Supreme, which is the root of all Existence, upon which the mind is to stay in contemplation, is termed as "sucking in the root". This is to be practised by raja-yogins. [Verse 114]

8th Angam: Mula Bandha

Yoga Shastra:

- Bandha = Locking discipline, to develop self integration.
- Many Asanas + Bandhas Nauli, Udyan, etc.
- Vedanta: Mula Bandha = Brahman.
- Mulam = Root = Karanam.

Seed	Muladhara
Mulam	Basis of Prana Shakti

Ultimate, Root, Cause, Basis of everything is Sarva Adharam Brahman.

Taittriya Upanishad:



यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥१॥

yato vaco nivartante, aprapya manasa saha, anandam brahmano vidvan, na bibheti kadacaneti, tasyaisa eva sarira atma yah purvasya II 1 II

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II - IV - 1]

Gita:



श्रीभगवानुवाच । **ऊर्ध्वमूलमधः शाखम्** अश्वत्थं प्राहुरव्ययम् । छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१॥

śrīBhagavānuvāca ürdhvamülamadhahśākham aśvattham prāhuravyayam chandāmsi yasya parņāni yastam vēda sa vēdavit | 15-1 | |

They (wise people) speak of the indestructible Peepul Tree (Ficus Religiosa) having its root above and branches below, whose leaves are the Vedas; he who knows it is a Veda-knower. [Chapter 15 – Verse 1]

- Bad To restrain, control, limit.
- To restrain Mind = Kshamaha.
- Stand = Locus for Bus stand.

- In all disciplines, for the sake of which restrain is practiced is Brahman.
- Bandaha: That for the sake of which Mental discipline is practiced = Brahman, reason for mental discipline, cause of interactions...

a) Yatha Sarva Butanam Mulam:

• That which is the cause from which Mind is controlled, restrained.

b) Chitta Bandhanam Mulam:

· Reason for Mula Bandhanam.

c) Sada Sevya:

• This Mula Bandha has to be practiced by Vedantic student.

Yoga	Vedanta	
- Physical Moola Bandha (Locus)	 Physical Mula irrelevant, Mithya. Do not give entire life for perfection of Yoga. Yoga is means, not end. Don't waste entire life. 	

Bhaja Govindam:

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते । सम्प्राप्ते सन्निहिते काले नहि नहि रक्षति डुकुङ्करणे ॥ १॥ bhaja govindam bhaja govindam govindam bhaja mudhamate I samprapte sannihite kale na hi na hi raksati dukrnkarane II 1 1805 Seek Govinda, seek Govinda, seek Govinda, O fool! when the appointed time comes (death), grammar rules surely will not save you. [Verse 1]

- Grammar required to understand locative, instrumental, dative, Karma Dharaya and Tat Purusha Samasas.
- Perfection in 82 Yogasanas, 17 hours meditation, Pranayama, is giving misplaced importance.

Vedanta:

- Concentration, Brahma Nishta important not Deha Nishta.
- Janma, Mrityu, Jara, Vyadhi also for Yogi's.
- Body can't be immortalised by Yoga, Yoga can't be conquered by Yoga.
- Body Keep in good working condition.
- Brahma Nishta = Mula Bandha.
- Vedantic Meditation fit for Raja Yogi's.

Verse 115:

अङ्गानां समतां विद्यात्समे ब्रह्मणि लीयते। नो चेन्नैव समानत्वमृजुत्वं शुष्कवृक्षवत् ॥११५॥

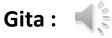
angānām samatām vidyātsame brahmaņi līyate, no cennaiva samānatvamrjutvam suskavrksavat. (115)

Merging into the homogeneous mass of pure Consciousness (Brahman) is known as the "holding steady" of the body (dehasamya). Merely straightening the body and holding it steady, as a dried up tree, is not "poise of body" (samanattvam). [Verse 115]

9th Anga – Deha Samyam:

Equilibrium of Body, straightness, evenness, Samatvam.

Yoga Shastra:



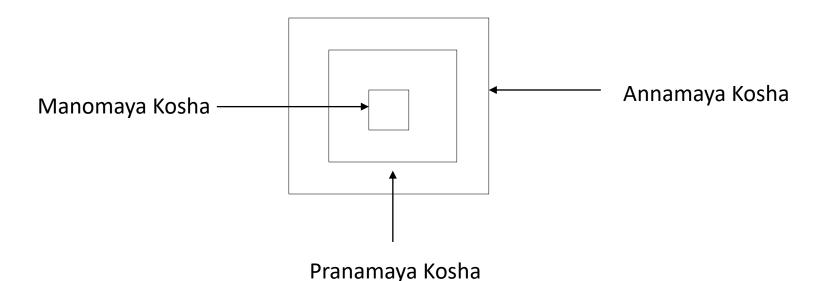
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३॥

samam kāyaśirōgrīvam dhārayannacalam sthirah | samprēkṣya nāsikāgram svam diśaścānavalokayan | 6-13 | |

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

- Body, Head, Neck hold erect in vertical line.
- Ergonomics Science of sitting to avoid spinal problems

- Breathing smooth To make mind disciplined.
- Annamaya, Pranamaya, Manomaya Koshas within one another.



Shankara:

Body, Head, Neck – all Brahman Sarvam Brahma

Gita:



विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८॥

vidyāvinayasampannē brāhmaņē gavi hastini | śuni caiva śvapākē ca panditāh samadarsinah | 5-18 | |

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18] 508

- Wise see same thing in all living beings.
- Brahman is one essence behind seemingly different things and beings = Samatvam.

Superficially	Essence
- Ring, Bangle, chain (Decorates Hand, Nose, Neck).	- Gold
Table, chair.Wave, froth, ocean.World (Brahman + Nama Rupa).	- Wood - Water - Brahman
- Has only verbal existence.	- Substantial existence.

No Ring other than Gold, no World other than Brahman.

a) Anganam Same Brahmani Layahe Eva Deha Samyam:

- Shouldn't see Pot other than clay, no wave other than water, no world other than Brahman.
- Resolution, Dissolution, Negation of all organs is in Brahman.
- Not Physical Resolution.
- Simple change in cognition.
- Negation of substantiality is called resolution, Leeyate of table.
- Intellectual Resolution of the substantiality of table is called Resolution of table.
- Need not touch, or destroy table, need not disappear from Vision.

- Touching, seeing, table without physical change, intellectually resolve table.
- Whole creation, touching it, seeing it, interacting but intellectually negating its substantiality is Mithya Darshanam.
- Root problem intellectual, solution intellectual.
- Resolution by knowing truth, Knowledge.
- After intellectual process, trickling to emotional personality takes time, hence Nididhyasanam advised.
- Anganam Samatvam steadiness, homogeneity of organs.

b) Na Chet Anga Vaisamyam:

• Without Self-Knowledge there can't be homogeneity of organs. Keeping Body straight not Real Samatvam.

c) Shushka Vrksavat Rajjuvat:

- Even a dry tree can remain straight, steady without Yoga.
- Straightness Discipline has nothing to do with Moksha.
- It is only a physical feat by systematic training, gymnastic.
- Ultimate goal, not to sit straight, Neiva Samatvam.
- Shankara seemingly criticises Yoga Shastra.
- Giving over importance to Body at cost of Sravanam, Mananam and Nididhyasanam is criticised.
- As means Yoga is glorious, as end is Samsara.

Verse 116 :

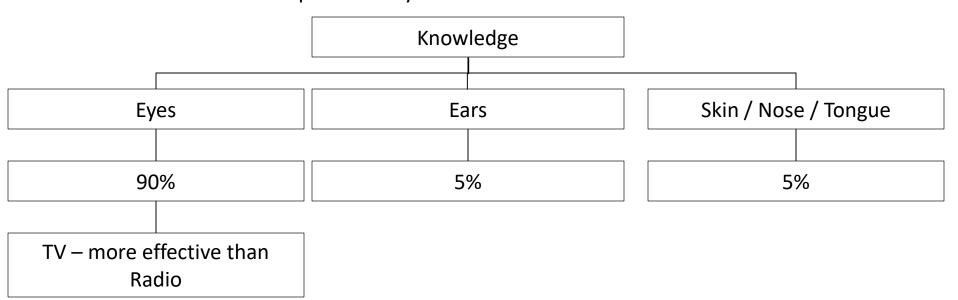
दृष्टिं ज्ञानमयीं कृत्वा पश्येद्भूह्ममयं जगत्। सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥११६॥

dṛṣṭim jñānamayīm kṛtvā paśyedbrahmamayam jagat, sā dṛṣṭiḥ paramodārā na nāsāgrāvalokinī. (116)

Raising the ordinary gross vision into the subtle vision of knowledge, one should learn to see the world as pure Consciousness (Brahman). That is the noblest of visions, and not that which is turned towards the tip of one's own nose. [Verse 116]

10th Limb: Drk Sthithihi

- Direction of Vision Fixing up of Vision.
- What to do with our powerful eyes?



Gita:

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३॥

samam kāyaśirōgrīvam dhārayannacalam sthirah | samprēkṣya nāsikāgram svam diśaścānavalōkayan | 6-13 | |

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

- By law of Association, when eyes closed, mind shuts, goes to sleep.
- Eyes closed and directed to nose but mind not directed to nose.

Gita:



शनैः शनैरुपरमेद बुद्या धृतिगृहीतया। आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५॥

śanaih śanairuparamēd buddhyā dhṛtigṛhītayā | ātmasaṃsthaṃ manaḥ kṛtvā na kiñcidapi cintayēt | 6-25 | |

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Eyes half closed condition but mind on Brahman.
- Brahma Darshanam after withdrawing, resolving, Division of Experiencer, experienced, 512 experiencing instrument.

Definition: Atma Sthithi

- Abiding in Brahman.
- After Triputi of Drishta-Drishyam, Darshanam, Pramata Pramanam, Prameyam,
 Subject Object Instrument Division is resolved, Abiding in Pure awareness is Brahma Sthithi.

Eyes Open	Eyes closed
 Meditate on existence everywhere. Can't appreciate consciousness in the mind. Appreciate Mind is, Chair is. Satta Darshanam 	See pure consciousness reflected in the mind aware of all thoughts.Chit Darshanam.

- Consciousness = Existence Both together is Brahma Darshanam.
- Mind is directed to Object of Meditation.
- Semiclosed eyes directed to tip of the Nose.
- Closed eye Meditation is beginning stage Meditation.
- Brahman inside, World outside, Atma Anatma, Brahman Jagat -- distinctions made.
- Turn away from World towards Atma as though.
- Later, World also Brahman.
- Can't turn away from Wave to see Water.
- Unintelligent proposal, can't think of Wave different from Water.

- Look at all Waves, bubbles, froth with Vision of Water.
- Wave = Water, with different Nama Rupa.
- World = Sat Chit Ananda Brahman.
 - = Brahman + Shabda , Sparsha, Rupa, Rasa, Gandha
- This is having Right wisdom behind the Vision.
- This is being Antar Mukham 2nd stage, Bahir Mukham is initial stage.
- Purusha can't recognise Brahman.
- Don't lose sight of screen while watching the Jagrat, Svapna, Sushupti movies daily.
- Switching off mode, interval during Sushupti can see Brahman screen clearly.
- Don't wait for interval to see screen daily, claim your own Nature to own up but own up the Real Nature during Jagrat also.
- Owning in Jagrat is self Realisation, Atma Jnanam.
- Screen alone exists, World is Nama Rupa, comes and goes, Mithya.
- Brahman screen is Adharam.
- Initially, meditate to recognise Sat Chit Atma with closed eyes so that I am not distracted by the World.

Later:

 I am aware, I am Sat Chit Atma screen, infinite Shabda, Sparsha ---- movies come and go – on me the Chaitanyam.

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Gita: ()

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्श्रण्वन्स्पृशञ्जिघ्रन् अश्चनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥ naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śṛṇvan spṛśañ jighran aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥ pralapan visṛjan gṛhṇan unmiṣan nimiṣannapi | indriyāṇīndriyārthēṣu vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇam brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyam brahma karma samādhinā ||4-24|| Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

For Advanced students, it is open eye Meditation.

a) Drishtum Jnanamayim Kritva:

Let your Vision be backed by Wisdom.

Outer Vision	Intellectual Vision
 Bangle, Ring, Chain Table, Chair Wave, Bubble World	 Gold Wood Water Brahman ↑ Truth, Satyam Substance alone is there.

b) Pashyet Brahma Mayam Jagat:

- In Brahman vision, world is pithless movie, Drama.
- Actor already acting in next movie, has new Birth.
- I am still crying death in last movie, Birth, loss.
- Movie, Jagrat, Svapna is Shadow moving up and down.

- No serious consequence with right Brahman Vision, Shastra based wisdom.
- 3rd eye vision of all Jnanis symbolised in Tilakam for which we are working.
- 3rd eye, not created physically, only intellectual awakening.

c) Sa Drishti Paramodara:

This vision is the noblest of Visions.

d) Na Nasagra Avalokini:

- Not looking at tip of nose or Tratak exercise.
- They will not solve problems of Samsara.

Vidyaranya:

Drg Drsya Viveka:

देहाभिमाने गलिते विज्ञाते परमात्मिन । यत्र यत्र मनो याति तत्र तत्र समाधयः ॥३०॥ dehābhimāne galite vijñāte paramātmani, yatra yatra mano yāti tatra tatra samādhayaḥ. (30)

When identification with the body disappears and the supreme Self is known, wherever the mind goes, there one experiences meditation. [Verse 30]

- Where eyes goes, it is Mithya Nama Rupa, Where Mind goes is Brahman.
- No need to run away to caves because while contacting world Chitta Vritti comes.
- Aim of Yoga -- Chitta Vritti Nirodha.

Vedanta:

- Comfortable with all Vrittis Ghata, Pata, Vriksha, all Brahman + Nama Rupa.
- Why stop Vritti, kill thought, destroy Mind.
- Brahma Drishti is Paramodara (Noblest Vision).
- Go to quiet place until we learn and get balance of Mind

Example:

- Don't try to learn cycling in Serangoon Road.
- Can go there after we get cycle Nishta.
- Closed eye Meditation o.k. in beginning stage.

Gita: Chapter 6

Turn attention of Mind towards Consciousness which is the locus of all Triputis, triads.



द्रष्टुदर्शनदृश्यानां विरामो यत्र वा भवेत्। दृष्टिस्तत्रेव कर्तव्या न नासाग्रावलोकिनी ॥११७॥

drastrdarsanadrsyānām virāmo yatra vā bhavet, drstistatraiva kartavyā na nāsāgrāvalokinī. (117)

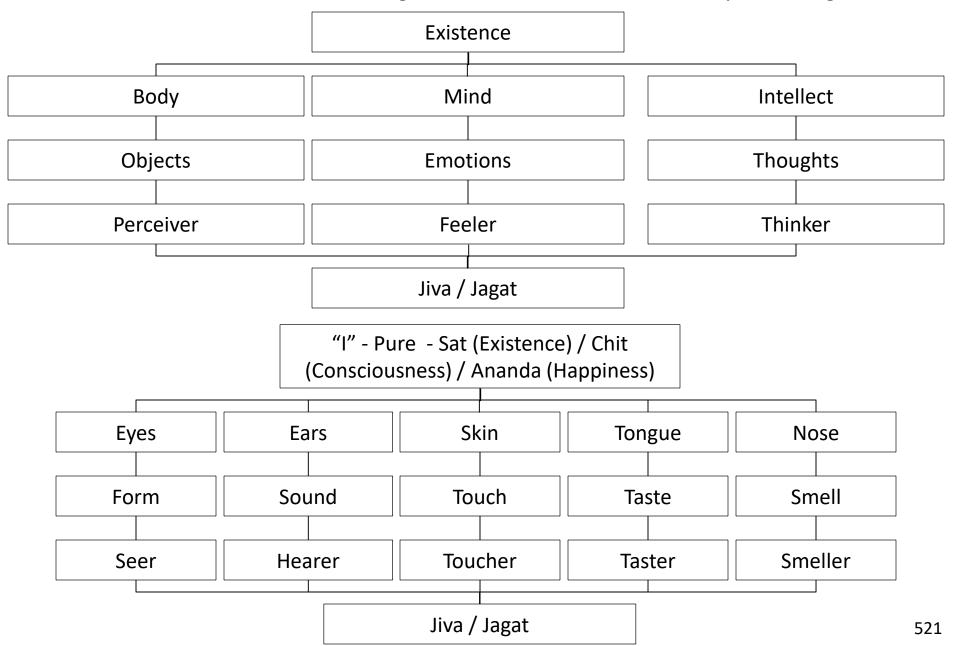
Or one should turn one's vision (attention) dutifully to That alone, where the separateness of the seer-seen-seeing ceases, and not to the tip of one's own nose. [Verse 117]

- Mind need not illumine Consciousness because Consciousness is self-luminous, selfevident.
- Only my Mind's attention turned towards that by entertaining Vritti "Aham Brahma Asmi".
- I am Consciousness Principle.
- Vritti requires Mind, owning up requires Vritti.
- Consciousness does not require Mind to illumine it.
- Entertain thought Aham Chaitanya Rupaha Asmi.
- I am such a Consciousness in which Triputis resolve.

Drishti	Darshana	Drishyam
		- Field of Seeing
	Function of :	\downarrow
- Eye	- Seeing	"Seen"
- Ear	- Hearing	- Heard
- Skin	- Touching	- Touched
- Tongue	- Tasting	- Tasted
- Nose	- Smelling	- Smelt
\uparrow	\uparrow	\uparrow
Instrument	Process	Object

- 5 instruments, 5 Perceptions, 5 fields.
- All Triputis rise in Consciousness, resolve in Consciousness.
- When 1st Triputi comes, eyes activated.
- w.r.t Eye I become Seer perception happens, field comes into existence.
- Can't talk of field of perception if eyes are not there.
- What is the proof that there is form without eyes?
- Imagine world without Eyes.
- Existence to form is lent by Eyes.
- Eyes functioning because of me, Consciousness alone.

- I lend Existence to forms through eyes to become Seer.
- I lend Existence to sound through ears to become Hearer, nose by becoming Smeller.



- I am not intrinsic Seer, hearer, toucher, taster, smeller.
- I am temporary Seer, hearer, toucher, taster, smeller, in Jagrat, Svapna where Time and Space are born and resolved.
- In Sushupti, instruments resolved, functions are resolved, I lose Seer, Hearer, Toucher, Taster, Smeller status.
- What is left behind is the individual Pure "er" alone, called Consciousness about which we err all the time.
- I the Consciousness, am not Seer, hearer.
- Equipment's, instruments come and go, I become perceiver subject, ego I, Vyavaharika "I".
- In my Real Self, Paramartika "I", Sat Chit Atma, there is neither subject or object.
- There is subject, object transcending Adhishtanam alone.
- As even instruments come, w.r.t subject, "Ego I", Vyavaharika "I" there is objective "Jagat".
- In Sushupti, objects are gone, subject loses its subjecthood.
- What is left is Pure Consciousness.
- Turning attention towards this Pure Consciousness who is neither Seer, hearer, when everything is resolved is called closed eye Meditation.

Gita: (3)

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता । योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९॥

yathā dīpō nivātasthah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanaḥ || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२०॥

yatrōparamatē cittam niruddham yōgasēvayā | yatra caiva'tmanātmānam paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his won Self; [Chapter 6 – Verse 20]

शनैः शनैरुपरमेद् बुद्धा धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५॥

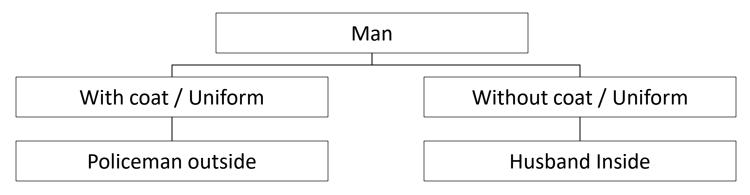
buddhyā dhṛtigṛhītayā | ātmasaṃsthaṃ manaḥ kṛtvā na kiñcidapi cintayēt || 6-25 ||

śanaih śanairuparamēd

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- This is closed eye Meditation.
- Later, putting instrument coats, eyes, ears, nose, skin, tongue.... I become temporary Seer, Hearer, Smeller, Feeler, Taster.

Example:



- I have 5 dressings 5 instruments, I become Viswa, Teijasa, Pragya.
- I am neither Vishwa/Teijasa/Pragya.

Mandukya Upanishad:



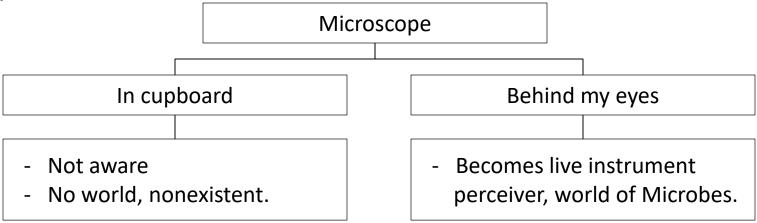
नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपश्रमं शान्तं शिवमद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥ Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7] 524

a) Drastr – Darshana – Drsyanam Viranaam :

- Perceiver, Process, Perceived Drishyam, object of Perception, all 3 abiding in which Atma – Locus.
- Triputi does not have its own independent existence, Consciousness.

Example:



- With ordinary eyes, World of Microbes non-existent.
- Sat Chit both given by Atma to the Body / Mind / Intellect instrument to experience the world of Objects / Emotions / Thoughts.
- With the instrument, Pure I Om becomes perceiver, feeler, thinker ego, lower I.
- Without instruments, as in Sleep I am Pure Chaitanyam, Om, Atma, Brahman.
- Atma called Satta, Sphurta, Pradhata (lender of existence and Consciousness).
- Dream Triputi gets existence, Consciousness from Waker alone.

b) Yatra Va Bavet:

• In which Atma they all rest.

c) Tattra Iva Dristi Kartavyaha:

• On that Atma, vision should be turned.

d) Na Nasagrava Lokini:

• Mind should not be centred on the top of the Nose.